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MARCH

1914

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Volume IV MARCH, 1914 Number 7

THE American Unitarian Association has done well to publish as one of its tracts the inspiring address of Dr. Charles W. Eliot made at the General Unitarian Conference at Buffalo on assuming the presidency of that body. This address has also been widely published in the newspapers throughout the country, and some good people have been much troubled in their state of mind because of it. Part of the trouble has been due to the mistaken title which the newspapers gave to it. Our Association properly entitles it "Twentieth Century Christianity," which is undoubtedly Dr. Eliot's own caption, but the newspapers have insisted on styling it "Dr. Eliot's *New Religion*"; whereat some people read all sorts of new things into it, and then learnedly expatiate about "ancient paganism," with an air of being immensely clever. Of course in sober fact Dr. Eliot had no intention of formulating any new religious program or creed. In addressing the biennial gathering of American Unitarians over which he was to preside he very happily and invigoratingly summarized the essential principles, for which Unitarians have always stood, giving that summary a significant and perfectly accurate background in the fundamental revelations of modern science and philosophy. It was not a new religion that Dr. Eliot told us of, but an interpretation of the essential spirit of original Christianity in terms of twentieth century need and attainment.

* * *

DR. ELIOT distinguished three prodigious factors which have given to religion of our day its new significance. One of these is the spirit of scientific inquiry by the inductive method; the second is the spirit of democracy; the third is the new appreciation of the meaning of human brotherhood. The three are cumulative in value. The spirit of scientific inquiry forbids the acceptance of dogmas simply because they are traditional or inherited from the fathers. No field of human knowledge or conviction stands barred from the scrutiny of the reasoning mind, and the latest word of science or philosophy has pertinence to the revealing word of religion. The spirit of democracy goes along with this, and its import is not simply intellectual, but moral and social. The ideal of human brotherhood, which is the culmination of it all, was the divinely insistent heart of the gospel of Jesus, but has waited for the twentieth century to reveal its full, large import. One may easily read into Dr. Eliot's writing what he did not intend to put there, perhaps, but the logic of it is unescapable. Twentieth Century Christianity means the arrival of the race to the standard which Jesus set —an ideal of absolute, vital, revolutionizing human brotherhood—in which the church is mightly concerned, but which involves very much from which old-time people used to fancy it was the business of the church to keep its hands off.

* * *

A NEW quarterly review has been projected by a leading New York house, to be known as *The Unpopular Review*. Why did nobody ever think of that before? That title is an exhilarating challenge; it is symptomatic of the generation of Bernard Shaw and Elbert Hubbard. Sometimes, when we open our morning mail, we wonder why it never occurred to us to pre-empt that name for our own use; it would have fitted our situation so accurately! Beyond doubt it is stupid, nowadays, to go with the crowd. To say the thing that everybody agrees with is piteously bromidic; to be popular is to be mediocre; to take up cudgels for unpopular causes, to champion the conceits of the few against the prejudices of the many, to have the exclusiveness of utter disdain for the mob and the rabble—there is fun indeed! *The Unpopular Review* surely ought to prove interesting—and so ought surely to pay.

WE CONFESS that when we first read the prospectus of *The Unpopular Review,* we feared that it was a thing we ought to disapprove of. There was suggestion that part of the fun of being unpopular was to make tilt against some of the ideals which we dearly cherish—the popular "delusions of progressiveness" in politics, "aggressive democracy," "vehement social justice," "feminism and eugenics," and the like were supposed to be among the popular notions which this organ of disdaining unpopularity was to wage war. The reading of the first issue relieves us of serious apprehension. Of course there are clever flings at the perils of some modern enthusiasms, and faith in democracy is not strident on every page. "The Majority Juggernaut" has a "reactionary" sound, as a headline, "The Democrat Reflects" does not read exactly as though it were written by Mr. Roosevelt, though no author's name is given, and the "Two Neglected Virtues" are not virtues which radical reformers generally cultivate. yet underlying all the writing which is expected to assume the accent of the unpopular cynic at war with popular enthusiasms is a spirit seeming singularly like that which many "progressives" aspire to, and the things to be attacked are obviously not the *fundamentals* of the new social impulse and the progressive passion of the hour. We suspect that the pith of the whole motive of this well-edited and thoughtful publication is epitomized in the closing sentences of its initial article entitled "The New Irrepressible Conflict" —"The first essential is always a clear understanding. There are lies somewhere in every human conflict. Probably the most pitiable and pernicious of all lies is that all men are equal. The only remedy is to make it true." Well, we are mightily interested in the business of that remedy.

* * *

THE FIRST energetic movement to rally men, and especially religious men, to a vigorous campaign against intemperance dates many years back. At first the campaign of reform had a great swing. The so-called "Washingtonian Movement" for total abstinence was attended by all the psychological phenomena which usually attend religious revivals. And the cause has been urged unremittingly by eager champions ever since; sometimes entering politics as "Prohibition," and always urged to practical personal application in forms of teetotalism and total abstinence. One has to confess, however, that the advance of the cause has not been as rapid as its advocates could wish. It has never been popular among the classes most potent in directing social customs. Indeed the total abstinence aspect of the work seems well nigh hopeless in its ineffectuality to many who might eagerly enlist to the cause if it were felt that it would really do any good. But many men who themselves make a distinction between temperance and total abstaining, feeling that in their own case moderate use of wine brings no temptation and no actual evil to any one, but who would gladly take the abstaining attitude if they believed it would affect social custom, despair of that result altogether, and even believe that their general influence for good in society would be weakened rather than strengthened by a position deemed fantastical and quixotic by the majority of their associates.

* * *

UNDOUBTEDLY the cause of temperance has been hurt by the extremely foolish and unwarranted arguments often used in its behalf. Every intelligent man of the world simply laughs out of court many arguments seriously presented which he knows from actual observation to be ridiculously wide of the truth. Nothing hurts a good cause so much as the folly of false statement and distorted misrepresentation of facts, The temperance cause is not the only one that has suffered from such folly, but it has suffered woefully. A part of the trouble has been that the war against vice in all its forms has been waged too strictly along individualistic and prudential lines. Every normal man is by his constitutional make-up not adverse to taking risks. He isn't to be frightened out of things that he wants to do, simply by solemn warning as to what may come of it. He knows by observation that the bad things do not always happen. The world is full of moderate drinkers, occasional gamblers, and triflers with the social law who actually have not come to any bad end; and the average and normal young man of healthy temperament is

optimistic enough to believe that in his own case the mischief will not happen. He can keep himself within bounds—and if he does not, if the game actually goes against him—why, whose business is it but his own, after all?

* * *

THE failure of the prudential argument against vice in our own time is peculiarly easy because of the loosening of the traditions of conventional morality and the insurgent tendencies everywhere manifest in all social custom. Every thoughtful student of ethics realizes that there is a serious problem here to be dealt with that is to tax to the utmost the religious and ethical forces of the time. Meanwhile an entirely new pressure of argument against vice is appearing from another side. It is the discovery that the evils of intemperance and gambling and prostitution are not chiefly individual, but social evils, and that the most resolute motive for fighting against them is not prudential and individualistic, but altruistic, and—social. It is because so many minds are now directed to the sterner causes of social justice and human brotherhood, to the fighting down of the evils of poverty, of industrial inequality, of debased manhood and womanhood resulting from unjust economic conditions, that the discovery is made that these vices, of intemperance, gambling and social impurity, have got to be fought out to the finish, or the cause of social justice is hopeless. Never mind whether the poor are poor because they are intemperate, or are intemperate because they are poor; never mind whether the social evil exists because the daughters of the poor are driven to perdition by their poverty, or whether the pampered luxuriousness of the better classes breeds the appetite which only the cursed traffic can satisfy: the fact remains that one great cause of the misery and the blight of the poor comes from intemperance and the serfdom of vice; that because of that their whole class is held at woeful disadvantage in the industrial warfare; and that this evil more than anything else keeps them at the mercy of the ruthless strong in too many ways. To rid the East Side of New York of its saloons and saloon-appetites would do more undoubtedly to decrease the woes of social injustice than to convert a score of heartless monopolists of the evils of their capitalistic ways. The shackels of their almost inevitable vices are the most woeful hindrance to the poor of many places of their escape from poverty. And the blame—and the cure—of this condition of things is a matter of social and not of individual responsibility merely.

* * *

YET every social responsibility has its inevitable individualistic reaction. We cannot escape that fact. More men and women, from the impulse of their individual souls must mightily espouse the cause of right and justice, before the ideals of social righteousness and justice can be attained. And by the same token, those whose positions of influence in society are peculiarly favored all the more must feel the pressure of personal responsibility to remove the hindrances of the progress of the right. The intemperance of the poor is not the fault of the poor so much as their inevitable misfortune, taking the evil by and large. It will remain inevitably so long as it is an evil lightly carried by the whole social order. And to do anything to weaken the hold of the evil, anywhere, to put it out of the social order, to make it recognized in the places where social customs are most controlled, as an "unsocial" and dishonorable thing, is to strike effectively at one of the persistent causes of the injustices of the social order. The enthusiast for "social justice" who is at the same time reckless of his influence in the persistencies of unwholesome social custom is inconsistent, and in a costly manner. Perhaps quite as inconsistent as the Christian preacher who proclaims the love of Christ and apologizes for "trusts." The passion for social justice is a tremendously ethical affair and it involves all that makes for pure morality; not chiefly the morality of prudence, but of eager sacrifice for the brother's sake—and chiefly for the brother who needs it most. It is easy to make paragraph witticism of the somewhat spectacular "teetotalism" of such dramatic men as Secretary Bryan and Theodore Roosevelt and the doughty Emperor of Germany. But after all, is there not a keen significance in the service which can be rendered in just this way? This surely is an interesting time in which to render such service.

WHY SOME PEOPLE THINK US "SOCIALISTIC."

OF COURSE this world would be very stupid if everybody had to agree with everybody else. It is the clash of the contrary-minded which gives half the zest to living. We stand for that.

The beginning of every year brings us the interesting vicissitudes of those friends who decide that they do not want THE UNITARIAN ADVANCE any longer, and those who begin to take it eagerly for the first time. Of course the larger company of our friends is made up of those who keep on liking us all the time. Some of these write us pleasant notes now and then, which gladden our hearts. Some of those who discontinue also send us notes of explanation; and sometimes these amuse us. We don't blame them. To be honest, we sometimes get a little tired of THE UNITARIAN ADVANCE ourselves—and there is no escape for us!

But now and then we receive a note that grieves us—because it is based on misapprehension. Two such notes have come to us this month and they both contain the same phrase: their writers do not like THE UNITARIAN ADVANCE because of its "advanced socialistic tendencies." Now we protest against that, because we believe that either our friends do not mean what their words imply, or else they do not quite realize the full significance of what they themselves mean. We take this occasion to analyze what that significance is, because we believe that it may help to clarify some people's ideas about certain distinctions which it is intellectually wholesome to make.

It is needless to state that THE UNITARIAN ADVANCE is not affiliated with any socialistic party and is not committed to any socialistic program. We use the word "socialism" as rarely as possible and always with distaste, because we realize that neither we nor many of our readers are quite sure what it means when not used in a political or program sense. The thing we stand for is not an economic "ism," but just plain religion, with recollection that an ancient writing has taught that "to do justly and to love mercy" are two of the prime requirements of eternal God in the way of upright living.

"But we have advanced tendencies toward socialism." Now, what does that mean? We are aching to explain, and thank our friends for giving us this opportunity.

Everybody knows that the social inequalities of human life in this world are of enormous magnitude. Everybody is aware of the misery of poverty; of the misfortune of the unemployed; of the sore distress of the children of the poor; of the social blight of the submerged classes. Everybody knows that it is not the fault of the poor that they are poor, nor of the children of the poor that they are born poor with the curse of poverty upon them. Everybody wishes that these evils were not in the world; everybody believes that the world would be happier and holier if the curse of poverty could be got out of it. And everybody who has ever subscribed to THE UNITARIAN ADVANCE, we are sure, would honestly be glad to help right hard, if they really believed that so the evil could be got out of the world.

So far we all agree, and the clash of the contrary-minded brings no excitement.

But all the people of the sort we are dealing with may be roughly divided into two classes—those who honestly believe that this condition of things, which they wish could be changed, cannot be changed—and those who believe that it can be changed.

There is the crux of the whole matter.

Of course this division is not as black and white. It is a matter of gradations. There are some who believe that conditions can be changed—but not very much. There are some who believe that conditions can be changed considerably—but not too much. There are others, more eager, who believe that things can be changed a good deal—but not all at once; while there are those, even more eager, who insist that conditions must be radically changed all the way through—and just as soon as possible. And it inevitably comes about that *eagerness* increases in proportion to the measure of one's *hopefulness* of the larger possibility of change.

Now to many men's minds the "tendency to socialism" means simply a tendency toward hopefulness and eagerness of the next degree—beyond the point

where they themselves stop. It is a matter of more or less for all of us. We most of us believe that some change is possible; but we are made uncomfortable by the "tendency toward socialism" of those whose aspirations for improvement is the *more* to our *less*. Is not that the secret of the matter?

The position of THE UNITARIAN ADVANCE is perfectly outspoken. We do not attempt to define the *degree* of our own hopefulness and eagerness, but we are tremendously interested in what that hopefulness and eagerness involve. It somehow seems akin to that which religion stands for. On the whole, we are convinced that the man whose hopefulness and eagerness to have the world become rid of evil is vigorous and large is a better man of religion than the man whose hopefulness and eagerness are weak and puny. He is a good sort of man to have about—though sometimes a bit uncomfortable—and a good sort of man to help on. He may make a lot of mistakes; he may say a lot of foolish things; he may get off the track entirely in some of his enthusiasms; but he is a good deal better helper of his kind, we believe, than the man who never makes such mistakes or says such foolish things, because he has neither hope nor eagerness to make the world any better than it is.

We believe that it is blasphemy to God to presume that his law of perfect righteousness and love cannot actually triumph amongst the children of men. We believe that that is a travesty of religion which has nothing in it that can count to make the brotherhood of man and the golden rule compelling principles in human society. We are committed to an optimism that is dynamic; we stand steadfast in our confidence in the "better thing that ought to be"—not as a dream, but as a practical human achievement. Because we believe in the Divinity of Man we believe in Democracy—and are not afraid of it. Because we believe in the Humanity of God we believe that conditions of social injustice are not his way of righteousness. And we believe in being interested in the business of making the Divinity of Man and the Humanity of God prove valid in human progress. And we believe in the men who are urging ahead in this enterprise rather than holding back in the enterprise. Perhaps the man whose hopefulness and eagerness in this matter are at a minimum may be the saner man but the man of the bigger hope and the stauncher eagerness, despite all rashness and all folly of excess is, after all, *religion's* man. The world is always saved by such as he—and only saved more slowly and with greater agony of redemption because of the hindrance of those who take easy fright at "tendencies toward socialism"—which is the perpetual bogy man of those who are of little faith.

THE UNITARIAN ADVANCE has taken pains that its editorial utterances shall be free from the bitterness and clamor of contention. We have tried never to speak contemptuously or impatiently or unsympathetically of those who differ from us. We have opened our columns hospitably to contributors of many points of view, but our policy is one of effectual optimism. We believe much in the men who hope much, and are eager in their hoping. We do not believe in the men who despair, however sane their method of despairing. We have no program of progress, but we have a religion of unconquerable faith in the sort of godliness that makes progress possible. We are sorry for the people whose faith is less than ours.

A SONNET.

By GAZELLE STEVENS SHARP.

With tear-dimmed eyes I sadly searched the place;
A lonely sense of newness everywhere,
No tree to intercept the sun's fierce glare,
Nor here, nor there, one dear, familiar face.
How could I make of this strange spot a home?
Across my path a song bird, warb'ing, flew,
Low at my feet, fair, unknown flowers grew;
Above me still arched heaven's sheltering dome,
And silent stars, long loved, begemmed the night.
With longing eyes again the scene I scanned.
Chi'dren with little eager faces bright
Looked trusting up to me; a faithful band
Of earnest workers stood, loyal to right;
Groping I touched a neighbor's outstretched hand.

Santa Ana, Cal.

The Churches and Social Problems in England

By Rev. E. H. Reeman,
Minister of the Church of Our Father, Lancaster, Pa.

IT WOULD be true, I think, to say that the modern history of the churches and social problems in England runs largely parallel with the same history in this country. It is the history of an awakening social consciousness in the churches, and of a growing attempt at a readjustment of social conditions in harmony with the spiritual ideals of religion. More carefully analyzed it might perhaps be better named the history of a new conception of the practical mission of the church in the world, a new interpretation of religion, and a new understanding of the social problem.

Until within comparatively recent years the interest of English churches in social problems was confined to the common works of Christian philanthropy. The main concern of orthodox churches was to fit men's souls for a world to come. The main concern of unorthodox, or liberal churches, the exposure of the fallacies of popular evangelical theology and the attempt to make possible a larger and more reasonable faith, intellectually interpreted. In the one case religion was largely a prudential insurance against real, or imaginary, dangers in a future world, with just enough of philanthropy to make life in this world possible for the bottom dogs of society. And in the other case, to quote the phrase of an American writer, "Religion was about nine-tenths higher criticism and one tenth organized charity." The word "charity," indeed, about sums up the interest of the churches in social problems until within, shall we say, the last fifteen or twenty years. And charity, ordinarily understood, meant the giving out of thin blankets, old clothes, for which the owners had no further use, loaves of bread, bags of coal, and occasional parcels of groceries to the very necessitous poor—generally those in some way connected with the particular church from which the gifts emanated.

In saying this I have no wish, of course, to ignore, or under-estimate, the part which Christian churches have always played in all the general works of public philanthropy—such as, hospitals for the sick, homes for the aged, and asylums for the orphaned.

As a matter of fact, it is only within very recent years that there has been any recognition on the part of the churches of the existence of a social problem, in the broad sense in which that term is now used. Nor should I be fair to the facts if I did not confess that even now the recognition is far from general, and that it is possible still to find many churches with but little interest in anything beyond the maintenance of their own services and the teaching of their own particular theological views.

The social problem, as we understand it, is essentially a modern problem. Modern, not only because the social consciousness which recognizes certain facts and conditions of social life as constituting a problem is modern, but even more because such facts and conditions are in a large measure the product of the developed complexity of present day social life. Never before have the churches been called to face the social problem as they are called to face it now, for the simple reason that never before have such problematical social conditions existed. By far the greater number of the conditions that make the modern social problem so complex are the direct result of the commercialism of the present, and its immediately preceding, age. Modern commercialism is a distinctly new thing—new in its methods, no less than in its magnitude. It is only slowly that we are all learning that the old standards and conceptions of social duty, opportunity, and responsibility are no longer adequate to our changed modern conditions.

There is then, let me emphasize in the first place, a growing recognition among the English churches of the existence of the modern social problem, which is manifesting itself in the changed attitude of all the churches towards the practical problems of life and industry. Whereas in the past the objective of church effort and religious activity was the salvation of

the souls of men from sin, its effects and consequences, theologically stated, nowadays the objective is more and more coming to include the salvation of men from the evils, social as well as moral, that degrade their lives in this present world. While it would, of course, be untrue to say that the interest of the English churches in evangelistic enterprises and foreign missions has altogether waned, yet it is true to say that other interests have developed; and that attention is being directed from things purely theological to the immediate and pressing problems of social life. Committees for the development of foreign missions and evangelistic campaigns, if not superseded by, at least now share the field with, active and enthusiastic committees for Social Betterment, the Advocacy of a Living Wage, Improved Sanitation, Better Housing, and the like. What is more it is to the work of these latter committees that the best blood in all the churches is being attracted. A younger school of preachers is growing up that is not afraid to tell the churches even from their official platforms, that before they seek to convert China to Christian theology their duty is cleanse England of her social iniquities, and do their part towards making a healthy, happy, human, life possible for all.

From the pulpits of all denominations the note of a new ethic, with very definite social implications, is being sounded with increasing certainty. I was glancing the other day over a list of published sermons preached by outstanding ministers in England during the last two years. The preachers represented almost every denomination in the country, and the list of titles was particularly instructive as indicating the trend of present day thought. It included the following:

The Christ of Labor.
The Social Significance of Christianity.
The Church and the Labor Cause.
The International Question.
The Social Ideals of Progressive Christians.
The Social Obligations of Christianity.
Industrial Unrest—Its Causes and Remedies.
The Social Challenge to the Church.
The Parable of Unemployment and the Minimum Wage.
The Religious Quality of Social Work.
Wealth and Poverty.
The Working Classes and Religion.
The Federation of Europe.
Social Salvation.
The Religious Sanction of Trade Unionism.

Take down the volumes of a Spurgeon, a Martineau, a Joseph Parker, or any of their contemporaries, and you will seek in vain for a title that would suggest anything like the subjects mentioned. The titles I have quoted, themselves but a reflection of the trend of modern English preaching, are sufficient I think to indicate the new spirit that is making itself felt in all the churches, and to show that the churches are beginning to face the social problems of the time in a new way.

During the last few years my own interests have been mainly focused in a movement of which you have all probably heard something. I refer to the New Theology Movement, as it came to be called, which grew up out of the Campbell controversy of 1907. Nothing indicates more clearly the moving trend of things than this movement. For although it did not realize as an organized movement all that at the first we hoped for it, nevertheless it accomplished a great work. Essentially a spiritual movement, what were the principles with which the New Theology started out? They were stated in the following terms:

"That the spiritual unity of all mankind, expressed in the words 'We are members one of another' should be embodied in all social and industrial life. That all material things should be used and valued for the highest well-being of society and of the individual."

And the objects which we set before ourselves were: "To propagate the truth of Progressive Christian thought as a practical gospel for modern life.

"To work for a social reconstruction which shall give economic emancipation to all workers, with full opportunity and the most favorable surroundings for individual development, and establish a new social order based upon co-operation for life instead of competition for existence."

Far more than a mere theological movement, the aim of our Progressive League, as we called our organization,

was to act as a co-ordinating factor between the various organizations working for social reconstruction and the best moral passion for social service in the religious world. To light up the work of social reform with spiritual ideals, and to inspire it with spiritual enthusiasm was the task to which we felt ourselves called, a work which I still think represents the best contribution that the churches can make to the social needs of the modern world. There is no greater task today than that of applying to the practical problems of life and industry the principles of the higher spiritualism and the ethics of the Galilean Carpenter. If religion does not include the gospel of social justice and *practical* human brotherhood then we have no use for it. Whatever more it may mean, it cannot mean less than this, or other than this.

The time has gone in England, in America, in any country in the world, when religion can be kept a separate thing from politics, economics, industry and commerce. There is no hope for religion, and I, for one, have no wish that it should encumber the ground, if its influence can not be made to reach to the factory, the slum, the store, and the stock exchange.

At the present time, of course, the English churches are largely feeling their way in this matter. There is no common action on the part of the churches in regard to the general problem of social reform and social need, and no agreed plan to which the churches as such are committed. Nevertheless the awakening of the social consciousness is general and widespread, and a growing activity in various social matters is being everywhere manifested. In the programmes of the official conferences of all the great denominations, provision is now made for the discussion of some one or other aspect of the social problem, and leaders of labor organizations, and movements for social reform are frequently invited to the platforms of these gatherings, the result being a wider knowledge of the real facts of the social problem, and a more intelligent religious sentiment in favor of proposed reforms. Back of all this as I have hinted lies first of all a new conception of the practical mission of the church in the world.

Gradually the churches of England are awaking to the fact that the mission of the church in the world is of a very practical kind. That while it is no part of its spiritual function to usurp the place of governments, statesmen, and politicans, it is part of its work to shape the policies of governments, statesmen, and politicans—to supply the principles that are the only sure foundation of government and politics—and to bring such things, when they are contrary to the best interests of human life, before the bar of an eternal, and divine judgment. The churches are learning that it is their work to bear witness to the great spiritual truths of God's universe, and to demand that these shall be expressed in all the affairs of social, civic, and national life. They are learning that it is their business to declare that righteousness and not expediency shall be the basis of political action, and that the sacredness of human life, and the human happiness of every toiler must take precedence over every consideration of commercial profit or loss. They are learning that it is their business to call the worship of gold by its true name and to tell men that they cannot serve mammon in their business and God in their homes and churches. They are learning that it is not their work to transport men from earth to heaven, but to transform earth until it becomes so like heaven that men will no longer wish to emigrate. They are learning that the mission of the church in the world was never better expressed than when Jesus, taking the words of the Isaianic writer upon his lips, cried: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound."

Back also of the new attitude of the churches to social problems there is, I believe, a new interpretation of religion—a new understanding of its implications. The new emphasis upon the truth of divine immanence has given religion a new significance for life, and is destined, I believe, to work a still greater revolution in the days that are to come. For if God is really Immanent in all life, then there is no distinction between sacred and secular—there is indeed no secular, for all is sacred, sacred with the presence of

God. That must surely mean that the profanity that would desecrate the altar is also a desecration in the factory, the workshop, and the market place. That must surely mean that we must be as reverent in our treatment of manhood, womanhood, and childhood, whatever their estate, as we would be in our treatment of the most sacred mysteries of our Christian faith. It means that we must pay homage to the God who mines our coal in the bowels of the earth, to the God who toils in our factories, to the God who stitches our buttons and sews our seams, no less than to the God who died on the Cross. It means that we must worship the God *in* man, aye more, that we must worship God *as* man.

All this makes not only towards a new social idealism, but also towards definite social activity on the part of the churches. Moreover, this new interpretation of religion is more and more tending to show that historic Christianity—the Christianity that is of Jesus, and the Synoptic Writers—spells, as Winston Churchill has it in "The Inside of the Cup"—*Revolution.* That far from Christianity being the milk and water, soft soap, slave morality challenged by Neitszche, it is itself the most mighty challenge that has ever been issued. That the fundamental Christian principle of love and brotherhood is in direct opposition to the present competitive principle of social life, and cannot do other than challenge it. I do not say that these things are generally recognized in the churches of England any more than in the churches of America, but the modern tendency to interpret religion in the terms of practical values rather than in the terms of theological speculation is bringing the day of such general recognition ever nearer. Nor so far as I have been able to observe does the tendency result in any loss of spiritual values. It simply represents an extension of spiritual values to social and material conditions.

There is also back of the new attitude of the churches towards the social problem a new sense of what the social problem is. It is not merely an industrial problem, or an economic problem, or a political problem, though in its various aspects it is all of these things, but, at bottom, it is a great human, moral, and therefore, religious problem. It is the problem of the divine human soul in its social relationships and in the needs and necessities of its earthly existence. That it is a problem of wages, hours, and conditions, of labor, of housing and sanitation, of commercial supply and demand, of civic action, and state legislation, is only important because all of these matters have a bearing upon the life of divine human souls. Because at some point every one of the things that constitute our social problems touch human life, and therefore affect human destiny, the social problem is peculiarly a religious problem. If this world is really God's world, then, so long as men are the sons of God, there is no aspect of its life which religion can afford to ignore. The churches long accustomed to assume a right of judgment in such social matters as marriage and divorce, are learning now that *their right* to pronounce in these matters also involves *their duty* to pronounce upon every other matter that touches human life.

If the church has a right to deny its communion to a divorced woman, as in England at any rate it claims it has, then I hold that it has also a right to deny its communion to the employer who drives his girls out upon the streets, by reason of the beggarly and inadequate wage he pays them. What is more I hold that the church is inconsistent and illogical if it refuses to do this. Nor can it stop even at this. For as I see things the wholesale prostitution of human life involved in the sweating of men, women, and children, the fearful herding of our slum districts, and in the iniquitous trickery of political intrigues, is far more morally culpable than the act of sexual adultery. Come now, let me put it to your moral judgment. Do you think that the man who deliberately sits down to plan a financial trick by which dozens and perhaps hundreds of his fellows will be ruined to his certain knowledge, and does it purely for his own personal and mercenary profit, or the man who in order to enjoy the luxuries and idleness of wealth allows the sweating, maiming, and crippling of men, women, and children in his factories, or the public official, high or low, who accepts graft from a brothel —are such as these worthy to be mentioned in the same breath with the girl

on the streets selling her body for the bread of shame, sorrow, and death?

I tell you if the churches of any land dare to lift their voice in judgment in the one case then by every law of God and man they *must* in the other. And lift it so emphatically that there shall be no doubt in the public mind as to which is the greater sinner. Yes, lift their voice in the name of justice, even if it happens, as is sometimes the case, that the shady financier, and the sweater of human life, be the leading official in the church's organization. Lift it even if it means the closing of the church's doors for lack of funds. For only so can the door of real opportunity for the churches be opened up.

It is my reassuring conviction that something of this necessity is being brought home to the conscience of our English churches and that the vision of a new field of prophetic service is gradually unfolding itself. One of the great difficulties that faces the English churches in dealing with social problems arises from the fact that, broadly speaking, the great working class movement of that land, its consciousness of itself all the time growing and its voice becoming ever more articulate, stands outside of organized religion, indifferent to the churches' activity, even when not definitely hostile and mistrustful of it.

I speak from a fairly intimate knowledge of the working class movement of England when I say that one of the great tasks before the churches of that land is to convince the intelligent and organized working classes that they (the churches) are absolutely sincere and impartial in the new social enthusiasm they are manifesting. In the minds of the organized toilers there exists an inherent distrust of all the churches. If you want me to be perfectly frank I must confess that I do not think the working classes are to blame for this mistrust. They are not antagonistic to religion as such, but they are mistrustful of organized ecclesiasticism. There is a reason, of course, for this. I believe the reason is that hitherto the churches have been identified in the popular mind with class movements and political organizations which the workers no longer view as sympathetic to their real interests. Broadly speaking the Established Church of England has been the class organization and vehicle of the ruling aristocratic class; and the Nonconformist movement has been similarly identified with the middle class interests of the country. I am aware that this statement would be vigorously challenged in many quarters, but I believe it could be successfully upheld. In the same way the two great divisions of the churches in England have come to be identified in the popular mind with the two great political parties.

You can take it for granted in almost any grave political crisis that the organized forces of the Established Church will be on the side of the Conservative Party, and that the forces of organized Nonconformity, on the other hand, will be ranged with the official Liberal Party. I remember the statement being made by a prominent Nonconformist divine that the Free Church Council, the national organization of the Evangelical Nonconformist Churches, was a caucus of the Liberal Party. I am not aware that the statement was ever successfully combated. The difficulty which the English churches are facing in this matter is not that they have had too little to do with politics, but that they have been too closely identified with the fortunes of the official parties. The "Nonconformist Conscience" about which, thank heaven, we have not heard quite so much of late, was in its way almost as much a political term as "Free Trade," or "Tariff Reform." Now the growing feeling among the working classes of England—the rising democracy of the land—is that neither of the two ancient parties can be trusted to carry out the real demands of the working people, the result being a persistent determination to create an absolutely independent Labor Party. The fruits of this determination are seen in the present Labor Party, numbering over forty members, which now occupies its own benches in the House of Commons. But the simple fact is, that this party has grown up without active support from the churches, and sometimes in the teeth of their opposition.

All of these facts are important factors in the present situation, and before any real work can be done by the churches the mistrust of the working class movement must be broken down. All the more imperative is this since I

hold that the future of the world, for good or ill, is with the new social democracy that is growing up out of the class consciousness of the world's toilers. I believe that in England the mistrust is being slowly broken down, and the work of removing the barrier will be hastened as the churches more and more assume a moral leadership in the work of social reform. It seems to me that it is to this work of moral leadership that the church of today is specifically called.

This does not mean that the preachers of religion must become politicans, and forsake the pulpit for the political platform and the offices of government, but it does mean that they must become the prophets of a nobler social life, and a new social order. It does mean that they must work to create an enlightened public opinion in harmony with the principles of spiritual idealism, which in time will become the power of change expressing itself in political and social reform.

The Hunger of Brotherhood

By Rev. Everett Dean Martin,
Minister of the Unitarian Church of Des Moines, Iowa.

YOU may not be a church member; you may not be sure just what you believe about God or Christ or miracles; you may never say any prayers, or read the bible; you may not think much about the Hereafter; and yet you may be very religious. Some of the most religious people I have ever seen thought they were infidels, just because they had outgrown certain theories that religious people used to believe two hundred years ago and had not yet learned to interpret as a religious fact the life of the real world today.

Religion is not derived from bibles or churches or sacred traditions. Religious men have created these things as expressions of their faiths. Religion is just the noblest enthusiasms, the largest vision, the broadest sympathies, the finest self respect, the profoundest appreciations, the degree of daring, the clearest statement of the demand for justice, the keenest sense of obedience to the greater Will, the Will of the whole life of the world, of which any age of men are capable.

Religion was not invented by priests, and philosophers; it does not belong to the "elite"; and it can not be handed down to the "masses" across the barrier of class distinction. For in all ages religion has grown out of the struggles, the hopes, the ideals, the demand for life experienced in humanity's grappling with hard reality. In the struggle of the millions for life is the issue of human welfare against privilege, the Babe in the manger against Herod's throne, the freedom of the future against the accumulations of the past.

People commonly speak of religion as though it consisted of mere theories about the origin of things or supernatural information about the universe. Its values, beliefs, and practices are a part of human evolution, have been developed along with human history and cannot be explained aside from that history. To understand the religion of any age, you must understand the historical events, the economic movements that governed their lives.

The great periods of religious revival have always been the times of general social unrest and of democratic enthusiasm. A new era of religion is created whenever oppressed man rises up from the ground with a new daring and a new hope, and asserts the sacredness of his manhood and the right, in the face of any institutions whatsoever, of his soul to be.

He who can interpret such an age to itself is its prophet. Those old Hebrew prophets of the eighth and ninth centuries before Christianity, those fiery, world-defying spirits whose faith has made the bible the moral miracle of history, were every man of them, social revolutionists. There was Elijah, "troubler of Israel," preaching against Ahab and Jezebel, denouncing royalty for the exploitation of Naboth. There was Elisha, moving spirit in the insurrection of Jehu. There was Amos, herdsman from the hills of Judah, standing in the

great royal temple at Bethel, denouncing the rich, "who had sold out the righteous for silver, and trampled the head of the poor man in the dust, and perverted justice in the gate."

He told them that God hated their sacrifices and solemn assemblies and that they must change and "let justice roll down as waters and righteousness as a mighty stream." His whole message was a denunciation of those who violated the bond of brotherhood, and because he thus championed the cause of the dispossessed, the high priest at Bethel, retainer that he was, drove Amos away as a traitor against the king.

So the same spirit constitutes the message of all the pre-exilic prophets. They have been terribly misunderstood by christians. Hosea and Isaiah denounced the man who gets rich "with the balances of deceit in his hand," and those who lie awake at night scheming to "join house to house and field to field," separating the people from the land, making a mockery of justice and turning "Jerusalem into a den of thieves." Unless they wish to die as a nation they are told to repent, change their minds, and seek justice.

Not so very different were the teachings of John and Jesus. He who does not see that the social spirit is the essence of the teaching of Jesus, has as Tolstoy said, "mistaken a cunningly devised substitute," for the religion of Jesus. In Luke's gospel, especially, Jesus is the friend of humanity. He says, "Blessed are ye poor, persecuted, hungry." He declares that in serving the least of his brothers one serves God. He preaches meekness and non-competition, lending without interest, and love of enemies. He speaks the parable of Lazarus and the rich man, the rich fool, the camel that could go through a needle's eye easier than a rich man could enter into the Kingdom. That Kingdom of God he preaches as an ideal society, fulfillment of the dreams of the prophets, when the slaves should be unbound, prisons opened, the hungry fed, the naked clothed, the broken hearted comforted, and the suffering just vindicated. It is impossible to mistake the meaning of all this any longer, yet the church has scarcely ever since Constantine been quite candid in stating the issue that Jesus raised.

But the early christians understood Jesus as a prophet of social righteousness. To join their society one must become a communist, deacons were waiters at the common table where all the hungry were welcome. They called themselves the "Ebionim" the "Poor." The church in the old Roman Empire had its origin among the downtrodden millions and for centuries it proclaimed their cause and interpreted the significance of their lives as the great religious fact of the world. These were the days of the church's martyr faith and saintly glory. Is there no significance in the fact that Jesus was a carpenter, Matthew a publican, Paul a tent maker, Peter a fisherman? If a movement similar to this should originate today among this same class of workingmen, would modern church members give it a very enthusiastic hearing?

I might show how the great spiritual awakenings in the middle ages like that of Peter Waldo, and that headed by St. Francis of Assisi and that of John Wyclif, drew much of their inspiration from the religion of human brotherhood. The same is also true with the Reformation in the earlier stages, until the formation of the Protestant systems fettered its spirit and changed it from a humanitarian to a mere doctrinal interest.

Our own age is experiencing just such a social crisis. A profound reconstruction of men's mutual relations is going on all about us. Thanks to modern industrial development, we are now going through what is possibly the greatest revolution the world has ever seen, the greater because it is for the most part a peaceful revolution. Out of that change great new enthusiasms are being born. These enthusiasms furnish the true moral dynamic and spiritual meaning of the modern world and our attitude toward them determines the manner of men we are. A fierce moral struggle is on in which we each have our part, the motive of that struggle may be termed the Hunger for Brotherhood. This is the true religious meaning of our times, and it is at the bottom of the social unrest we hear so much about.

The social arrangements we have inherited from the eighteenth century ideas that, though they have been fruitful of much, have had much to do with dividing and isolating the moral will and choking to death the religious spirit.

The first of these ideas has been the attempt to put all the mutual relations of men upon a "cash" basis. In the old Feudal days every man was bound to his superiors and inferiors by ties of personal loyalty or liege. The eighteenth century removed that tie and substituted a contract relation instead, so men became mutually interested only at the points where they could get something out of one another. That is why, to this day, business is unable to regard people as human beings.

The second eighteenth century idea is moral individualism. Each man for himself was the motto, the chief end of man was to "get on in the world," not infrequently to "get onto the backs of others."

The religion of our age has found this ethic wanting, each idea contains a denial of brotherhood. We are trying to create a new and more humane civilization.

But persons who still hold the trading ethic of the eighteenth century are often quite unable to understand the newer loyalties growing out of the brotherhood of all who serve, and the new ethic of usefulness so different from the success ethic of the last century. They cannot speak the language of this new spirit, though plainly it is written also in the bible. They are likely to see only the outside, the extravagances, mistakes, abuses of the new spirit. They even think it is all stirred up by discontented agitators, and self-seeking demagogues. This is very sad, for it means that these people have missed the greatest spiritual fact of this age's life. This is particularly true of the attitude of many of the business classes towards the labor movement, the most militant type of the present social spirit. Often this movement is pictured as brutal, lawless, tyrannous, bent upon wrecking our liberties and pulling down our institutions. To be sure, there are good and bad people on every side of every question; but many people, instead of trying to understand this movement, often set up a mere caricature of it.

In spite of all its errors, and our good Puritan ancestors and revolutionary forefathers also committed such errors, this movement has a soul for him who knows a soul when he sees it. It is a healthy moral symptom. For we cannot live with the bond of brotherhood broken. Our work becomes hideous, our speech a lie, our hopes madness, our fellowship mockery. We may create wealth, but we cannot enrich life thus; may build cities, but we cannot become citizens or neighbors.

He who cuts himself off from the bond of brotherhood closes his soul to its highest inspirations, deadens his ears to music, dulls his heart to its finest affections, his mind to its best appreciations, he shuns the speakers of truth, every new born Messiah he recognizes as his natural enemy. Flatterers become his friends and hoodwinkers his ministers, he becomes avaricious, suspicious of all men, afraid, alone, a spiritual derelict, a lost soul. Everywhere, with the changes coming over protestantism, those who have not felt the thrill of the modern hunger for brotherhood are finding themselves without a religion. It is naturally impossible for such to understand the religious significance of the class consciousness of the workers.

But to those who have seen the vision, a new sense of comradeship has come. A new light has dawned upon their faces, a new freedom in their souls, a new daring in their faith, a new ring of truth in their words. They have arrived. They know what it means to be alive. They become capable of heroic self-sacrifice and moral earnestness such as are inspired by no other spiritual power in the world today. Mystics of the common good they are, and their religion has reality in it.

Those old Romans who failed, because of their class interests, to see the beautiful vision of early Catholic Christianity also made a caricature of the religion of Jesus. They were easily induced to believe the most outrageous misrepresentations of it, of nothing were they so afraid. Ten times with fire and sword they hunted the christians like wild beasts, believing them to be anarchists, revolutionists, enemies of decency and social order. It seems incredible to us now as we look back through the centuries that cultivated gentlemen like Tacitus, Celsus, and Marcus Aurelius could have been so blind.

Possibly in the future when the new social spirit shall have reconstructed our society and realized in greater measure

the long hoped for solidarity of the race in its mastery of this earth, people will look back upon this age and such things as, for instance, the foolish arrest of Mr. Lunn in the state of New York or the unchristian feeling which many of our citizens have shown towards the working class of Des Moines during the present strike, and they will wonder such intelligent church members, with all the experience of the past to guide them, could have been so wanting in spiritual insight.

I repeat: The hunger for brotherhood is the cause and the religious interpretation of the social unrest of these times. It shall not fail.

The Relation of the Church to Social Justice

By Rev. Charles F. Dole, D. D.

Abstract of Address at Buffalo Before the Fellowship for Social Justice.

I SPEAK from the point of view of one who was brought up in the time of the anti-slavery struggle in a household where no one ever doubted that it was the business of religious people to further every cause of human betterment. The question, however, immediately arises, what the church is, and how far it is fair to expect to make it a direct instrument of reform. It might seem highly desirable to constitute a church of those people only who were agreed together on all the various subjects where human advancement is called for, such as temperance, peace, municipal administration, municipal politics, and the righteous distribution of the wealth of the world. As soon as one stops to think, this kind of Puritan church is seen to be impossible. The actual church is made up and ought to be made up of all kinds and conditions of men. It is like the fruit on the orange tree. There may be a few ripe oranges along with fruit of all degrees of greenness. The one question is, does the fruit grow and ripen? As soon as one sees this, much of the blame cast upon the church, on account of social conditions which it is the business of all society to relieve, disappears.

It is necessary also to ask the question, what kind of world we take this to be in which we are living. In hearing some of the allignments of human society, current even among our liberal churches, one would suppose that this was the worst time that had ever been seen in the most wicked and sin-stricken of worlds. This is to ignore altogether what we really all believe, the doctrine of evolution. If it were really the most wicked period in the history of the world, what reason would there be for believing in the goodness of the Power that is at the heart of it. The fact is, that we live in a barbarous world, and when we say this the blame which is often attributed to individuals, or to a class, as one fondly searches for scapegoats upon whom to throw responsibility for displeasing conditions, largely disappears. The evils which trouble us and grieve us and which call for relief and cure are simply as a matter of fact the survivals in our world of ancient forms of animalism and savagery; that we are more sensitive to them than our fathers were, is a sign that the world is improving, or in other words that light is coming into it.

Out of this judgment of our evolutionary world as still far below the level of civilization emerges a great and beautiful faith, namely, that, all the appearances to the contrary notwithstanding, this is God's world on its way upwards toward true civilization; and out of this very wonderful faith in the divineness of life grows a third proposition, namely, that we are each here in this world to help the great process of enlightenment and betterment, that each one of us belongs properly in a great spiritual order, that as the Divine Nature consists in the movement of good will going out in every direction to lift the life of its children, so, likewise, the life of each individual, like the life of God, consists in giving itself with free abandon and gladness to this motion of the universal good will.

When now we ask what the church can most effectively do to help bring in the rule of righteousness we can best answer the question by remembering what we each need more than anything else in order to make our own work effective. We need, do we not, especially

to be kept in constant assurance that life is worth while, and that this is God's world in which we live; that is, we need the deepening and quickening of our faith; for the very fact that the world is still but half civilized, means that the atmosphere about us is often chilly with doubt and suspicion and human enmities and jealousies. We meet this chilly atmosphere often among those who ought to know better. There are many who raise the question whether there is such a thing as permanent advancement in the life of the race. There is much doubt abroad of the reality of religion. Even in the churches there is frequently a lack of spiritual vitality. There is such a thing as a Tory church which exists only as a conventional institution for the support of worship-performing ceremonies, the life of which has gone out. The modern church is doubtless in a state of transition. It began long ago with a sense of a Gospel, that is of good tidings, but it fell away, as we all know, to become a great conventional organization, in which the petty ambitions and jealousies of the barbarous world found shelter. Even among the churches of our liberal fellowship it is possible that this Tory spirit of doubt may be found. You will even hear men talk about the needful reforms of our day, as if at the best little is to be expected in our generation. "War always has been," some of our men say. "We must, therefore, maintain great armaments to be ready for war." So men dare sometimes to tell us in the name of the cause of peace and they speak in the same way, with little active expectancy, about other reforms for which honest men, often outside of the churches, are ready to pour out their lives.

Now the great business of the church, the only thing that can justify its existence as a church, is the work of heartening men to the duties of their lives with a great cheerful faith in the divine realities. If the church has not a Gospel—not necessarily the Gospel of 1800 years ago, but that which was at the heart of the old Gospel—it is hardly worth maintaining. This means an active and constant attitude of expectation and hope. No good work is done anywhere in this world, for instance, in the cause of education, without this hopeful attitude. It is absolutely not true that this is a uniformitarian world in which everything moves forever at the same slow rate of progress, if indeed it moves at all. It is a world in which new things are constantly happening. In the realm of science we are accustomed to expect startling developments. In the education of our children there come periods, as in the great field of nature with its flowering times and its harvest times, when sudden outbursts of the new life of awakened interest appear, and the children in a single season emerge into manhood and womanhood. The good teacher is forever waiting for these revelations of a higher life. The church stands for an attitude of glad expectation of such outbursts of the spiritual life to individuals and for the race. The change of attitude of a few distinguished leaders of men in cabinets and on the thrones of empires is quite imaginable, in which by concerted action under a new vision the vast burdensome armaments might be put by forever.

The church also stands for a certain enthusiasm. No good work can be done without enthusiasm. The church is here to promote an enthusiasm for humanity and for better human conditions, with a great flowing largeness of sympathy, such as in the far less important field of science, the great investigators feel toward their work.

It is easy now to see what our ideal of an effective church would be. Men would go to its services, as they seek needful food and drink, for inspiration and vision, absolutely necessary to fulness of life. Men would find in the companionship of the great teachers of our race and in fellowship with their neighbors, all coming together with a single purpose, and putting aside everything that separates them, a new sense of what human life is meant to be. In other words, in the services of such a church, in the memories for which it stands and in the ideals which it presents, men would come to their best. All men at their best are divine. At their best they put away passion. At their best the spirit of good will dominates them. At their best their sympathies are alive and their interests are fresh and ready to go out toward every work of human betterment. The church then exists to bring everyone to his best and highest

as a man, or in religious language, as a child of God.

From such inspiration and fellowship and heightened sympathy men and women would go forth, not to forget what they had seen, but to be able to put their visions into their daily tasks, to lift the routine of work to a higher level, to do the common work of life with all the skill and energy which they may have displayed before, *plus* a renewed sense of the significance of every kind of human work, as a part of the great social service to which we are contributing for one another. From such inspiration men would do their business with such honesty and humanity and consideration toward everyone whose lives they touch that there would hardly need to be any societies for the special purpose of reform. From the ideal church bringing inspiration, enthusiasm, hope and vision, setting every man in touch with his place in the great order of humanity, men would go forth to be ideal citizens, insisting upon the thorough, efficient, high minded, and democratic administration of all civic affairs. Lawyers and doctors and all professional men would carry their professional service up into higher standards of kindliness and honor, and again the people of means would cheerfully and necessarily hold their possessions in trust for the good of all, being perfectly willing to submit to any new order of society which should promise larger gains for all men. Meanwhile such a church would offer volunteers for every special call for human service.

The distinguished Indian poet who has been traveling in this country, Mr. Tagore, has written some fine verses in which the depth of his spiritual fervor and faith go over into certain practical vows for the conduct of life. This is one of these vows of consecration.

"Life of my life. I shall ever try to keep my body pure, knowing that Thy living touch is upon all my limbs, and it shall be my endeavor to reveal Thee in my actions, knowing that it is Thy power gives me strength to act."

Possess men's souls with this kind of faith in the deepest of all realities, the faith of the living God in whom we live, and every man will instinctively carry this faith and gladness, just as Tagore does, into the whole realm of human conduct.

The Modern Church and Social Justice

Conducted by Rev. John Haynes Holmes.

POVERTY IN ENGLISH CITIES. III.

IN THE last two articles in this department, I have tried, on the basis of personal experiences and impressions, to give a general idea of just what poverty in English cities of the present day really means. What I have recorded has been horrible beyond words; but that I have not been guilty of one particle of exaggeration in the pictures which I have drawn and the interpretations which I have offered, of the conditions prevailing in Liverpool, Glasgow, Edinburgh, Leeds, Birmingham, and London, is easily attested by references to some few of the more notable surveys which have been made in recent years in most of the great municipalities of the Kingdom.

In Manchester, for example, one of the most powerful and prosperous of all English cities, a recent investigation showed that of 754,829 inhabitants, 230,000 lived in a condition of permanent economic want. In one slum of 12.67 acres (Ancoats), there were six hundred dwellings of from two to six rooms each, which means over fifty houses to the acre.

In Sheffield, recently, the municipal health officer described the conditions under which a large portion of the people were then living, as follows: "In some cases there are houses with five or six rooms containing a different family in each individual room. The furniture, as a rule, is of the most meagre and dilapidated description—namely, some sort of a bed or two, a packing case stood on one end for a table, a bottle for a candlestick, and one or two other such substitutes. A single room containing a few shillings worth of furniture usually

lets for four shillings a week upwards. . . . The tenant can be turned out at any time during twenty-four hours."

In York, a typical provincial town, a remarkable survey was made some years ago by Mr. Seebohm Rowntree, whose more recent study of rural poverty in England I quoted at length in the December number of the ADVANCE. He found that in a year of good business, 7,230 persons, about fifteen and one half per cent of the working classes of the community, or ten per cent of the total population, were living constantly below the poverty line, which he drew at an income of twenty-one shillings, eight pence ($5.41) per week per family of five persons, paying not more than four shillings per week rent. Furthermore, he discovered that 13,702 persons were living under conditions which were very little above this minimum economic line. So that he was obliged to estimate that, in this atractive city, which draws thousands of tourists every year to its superb cathedral and interesting medieval walls, no less than 20,932 persons, or about 28 per cent of the entire population, were living in poverty, if not actually in dire want.

In London, credited with being the world's wealthiest as well as largest city, we have the epoch-making researches of Mr. Charles Booth, who came to the conclusion that 30 per cent of the population were destitute, or just on the verge of destitution. That conditions in the metropolis have not changed very much since this investigation was made, is proved by a speech delivered a year or so ago by David Lloyd-George, at the City Temple, wherein he said, "There are a half a million people in this city tonight who do not know where their breakfast is coming from tomorrow morning; and a million who scarcely know where their next dinner is coming from"; and also by the appalling announcement recently made by the London County Council, that twenty persons in every hundred who die in that city yield their last breath in the workhouse or the infirmary, where are gathered in, of course, only the most helpless and wretched victims of city poverty.

Such are the facts, which can be multiplied in every city in the United Kingdom! Such are the conditions which are obvious to anybody who has eyes to see and ears to hear! And now what is England doing about it? What is the situation, not only as regards facts in the present, but also as regards prospects for the future? Do the English people realize the magnitude and horror of the problem which confronts them, and, if so, what steps if any are they taking towards its solution?

The very moment that we turn from the situation of today to the promise of tomorrow, we turn at the same time from despair to hope. If it is true that England is afflicted with a greater woe of economic misery than any other one country perhaps of the modern world, it is also true that she is facing her task with an intelligence and courage not at all disproportionate to the evils involved, and on the whole with a success which promises wonderful deliverance for the future. In this case, as in the case of few other problems of our day, can it be said, in the words of Higginson's familiar hymn,

" 'Tis dark around, 'tis dark above,
But through the shadow streams the sun."

First of all, we have to note the encouraging fact that, in spite of the dreadful character of existing conditions, there is in reality less poverty in England today than there was a half-century ago. Say Sidney and Beatrice Webb, in their last book, "Prevention of Destitution," "The actual as well as the relative extent of the disease in our society is less than it was one or two generations ago. The depth of the destitution is as great as it was when Lord Shaftesbury began his work, but the area of the misery is apparently less, . . . and the outlook for further improvement far more hopeful." In spite, that is, of an ignorance of the facts, the totality of which was practically unbroken until the two Booths lifted their voices, Charles, with the calm tones of the scientist, in his "The Life and Labor of the People of London," and William, with the passionate cry of the prophet, in his "In Darkest London"; in spite of a general indifference to the whole problem, which is only made a blacker scandal by the splendid sympathies of such men as Shaftesbury, Cobden, and John Bright; in spite of a false philosophy of poverty as a social problem, which found its historic embodiment in the old Manchester School of manufacturers, and is admirably summed up in the reported remark of the London

merchant, "There is no poverty in London, there is only vice and drunkenness"; and in spite of a national system of relief, known as the Poor Law, the deplorable workings of which have long been suspected by all students of the question, but were never clearly discovered and exposed until the report of the Royal Poor Law Commission in 1910; in spite of all this, England has been making progress, and faces today an extent of poverty which, both actually and relatively, is smaller than she has ever faced since the dawn of modern capitalism. This may not mean very much when we consider the horrors of English life in the first half of the 19th century. But it certainly does mean a good deal, when we consider the prospects for the first half of the 20th century, now just beginning.

More encouraging, however, than this very real diminution in the bulk of English poverty, is the general awakening to the real meaning of this question which has come upon the people of Great Britain within the last decade or so, and which constitutes a new epoch in the history of the Kingdom. Such progress as that which I have just described in reference to this problem, has been largely unconscious, and may fairly be described as incidental to the increased production of wealth, the extension of popular education, the growth of political democracy, the development of trade unionism, the expansion of humanitarian philanthropy, and the fresh powers of scientific medicine. But now a process which was largely unconscious has suddenly become conscious, and results which were incidental have now became intentional. The English people today see poverty for what it is—not an essential part of the natural order or an inevitable concomitant of social life, but an excrescence to be cut away, a disease to be cured, a crime to be abolished, an evil which ought never to exist and which could not exist if justice were done among men. Following upon this new understanding of poverty, they are now proceeding to isolate poverty, as Dr. Koch isolated the tubercle germ, and to fight it as the successors of Koch are fighting tuberculosis. They are displacing ignorance with exact knowledge—indifference with boundless compassion and eager interest—a false philosophy of individual responsibility with a sound theory of social causes—and a halting system of poor relief, which does nothing but soothe consequences, and that imperfectly, with a nation-wide program of social reconstruction which aims straight at the economic sources of the evil. They are fighting poverty with as single a purpose and as grim a determination as ever they fought a foreign foe, and are as much resolved to destroy this insidious enemy of the nation's weal as they would be to repel invaders from her shores. The end of poverty in England has begun—first, because the English see it as an inexcusable social disease which must be cured, and not merely a social circumstance which must be endured; and secondly, because they have found measures of healing which promise, when properly extended, to work the needed cure, and, what is better still, effectually to prevent any recurrence of the ill. What is now being done, as a result of this revolution in English sentiment, apart from such specialized movements as those of Coöperation, Trade Unionism, and Socialism, may be considered under three heads.

In the first place, the old English system of public relief, which finds its typical expression in that extraordinary institution known as the workhouse, and which has done far more to perpetuate poverty than it has ever done to abolish it, is doomed to sure and speedy extinction. Just what will be established in place of the traditional Poor Law, it is impossible to say, as no legislation has been introduced into Parliament since the impressive report of the Royal Commission in 1910. But that something drastic and fundamental, along the line probably of the Minority Section of this Report, will be put into effect by the Liberal Government, after the Home Rule, Plural Voting, and Welsh Disestablishment Bills have been disposed of this coming spring, seems practically certain. Action here will accomplish little, so far as the ultimate extinction of destitution is concerned. But it will at least make the absolutely necessary work of relief, which must go on so long as poverty survives, a help and not a hindrance to the larger ends of social reconstruction, and thus speed and not retard the crusade now going forward.

In the second place, the municipalities are taking effective measures against the poverty within their borders. Recogniz-

ing that the problem of prevention, if not of abolition, is largely a city problem, the communities are acting today with astonishing vigor. First of all, they are attempting the rebuilding and repairing on an extended scale of the slum dwellings of the poor. Liverpool has attacked this problem by clearing out whole blocks of noisome dens, and constructing in their places modern houses of the best type. To date, Liverpool has provided housing for 5,566 persons in five separate areas. The last of the group of new tenements thus erected—that on Berrington Street—provides an elaborate open space, with playground, flower-beds, and bandstand. Manchester is doing reconstruction work of the same kind, but by no means on so thorough or extensive a scale as Liverpool. Birmingham has gone in more for repairing than rebuilding. Under the law which permits repairing of dwellings at public expense, good progress has been made; and, as an incidental result of the work, has come one of the most comprehensive and enlightening reports on housing which has been published anywhere. But the most elaborate work of this kind has of course been done in London. Here the City Council has widened streets, torn down and rebuilt whole areas of filth and squalor, erected model tenements, and opened parks and playgrounds.

Accompanying this extensive municipal work in the field of housing, have come many other beneficent undertakings. All English cities today are erecting and maintaining municipal baths and wash-houses, installing modern sanitary conveniences, providing public medical inspection, planting gardens in public and private spaces, feeding school children, establishing labor exchanges, etc., etc. The social activities of the modern English city simply take the breath away from the typical American citizen, but that these activities are all of them making effective inroads upon poverty and thus reducing materially the sum total of human weakness, misery and degradation is obvious to anybody whose vision is not hopelessly distorted by prejudice.

At bottom, however, poverty is not a local problem at all, but a national problem, and beyond that a social problem. In the intricate complexity of the modern conditions of city life, however it may have been in the simpler conditions of the past, and may still be in the undelevoped outskirts of our civilization, the separate individual is practically helpless to determine his own economic weal or woe; and what is true of the individual is true in only a less degree of the separate community. The right-minded city may do much to improve conditions of living, sanitation, labor, recreation, etc., within its borders, just as the right-minded individual may do much to keep his own home in order; but neither the city nor the individual can grapple successfully with the great problem of poverty in itself. The causes of this ill sweep as absolutely beyond the reach of the single community as of the single individual. The nation becomes conspicuous as the only entity which is large enough and powerful enough to do the work which must be done.

It is this harnessing up of the nation to the great task of abolishing poverty which constitutes the one dominating issue of the political life of modern England, and the chief glory, as I look at it, of the present Liberal administration. It is true of course, that action by the government on behalf of the destitute classes of the country, if not begun in our modern sense at the time of the organization of the parish as a governmental unit for the care of the poor by King Henry VIII, was certainly begun as long ago as the passing of the Factory Acts by Lord Shaftesbury. It is true, of course, that, following this epochal achievement, came a long succession of Workshop Acts, Mines Regulation Acts, Shop Hours Acts, etc. Begining at first with children, and gradually extending to young persons and women, these Acts were latterly made to apply to men. Starting with textile factories, their range gradually widened so as to include coal mines, paper mills, potteries, and finally all factories whatsoever. Always, however, were these Acts directed not against poverty, but against the results of poverty. Not yet, as I have said, was poverty understood as an evil which was in itself both preventable and curable. The best that could be done, so it was believed during all these years, was to alleviate the consequences of poverty; and thus as knowledge grew and sympathy widened, were these Acts passed one after another,

all dealing not with matters of wages, or income, or employment, or protection from sickness or accident, but simply with sanitary conditions and hours of labor. In our time, however, as the result of the awakening which I have described, the machinery of government has been turned not merely upon the results of poverty, but straight upon poverty itself as an evil to be abolished altogether—and thus is a new period of history begun!

To describe here in detail the measures which have been enacted in England during the last eight years or so, under the enlightened and courageous leadership of the Asquith Ministry, is of course impossible within the limits of this article. The Trades Disputes Act, the Workmen's Compensation Act, the Minimum Wage Act, the Eight Hours Bill, the Anti-Sweating Bill, the Labor Exchange Bill —these are only a few of the great measures of reform which have been written and passed during this historic epoch. And standing apart from all the ordinary run of legislation are those stupendous measures—the Lloyd-George Budget, the Old Age Pension Act, and the People's Insurance Act—which stamp the present period as the most momentous era of constructive change since the Gladstone Ministry of 1868 or perhaps even the Peel Minstry of 1842. What each one of these measures means in itself does not concern us here. What does concern us is the fact, to which I have already referred, that this long succession of legislative acts is the outcome of the fixed determination of modern England to devote all the forces of government administration and control to the destruction of poverty. Each bill is one day's march on the long campaign against poverty upon which the nation has entered with the utmost deliberation and determination. This has been repeatedly made clear by such utterances as those of Lloyd-George, when he declared that the Budget of 1909 was "a declaration of war upon poverty," and described his Insurance Act, in his great speech of May 4, 1911, as a measure to "relieve untold misery in myriads of homes, help to prevent a great mass of wretchedness, and arm the nation to fight until it conquers 'the pestilence that walketh in darkness, and the destruction that wasteth at noon-day'"; and again by such a statement as that of Winston Churchill, "The aspirations of the British people are at this present time social rather than political. We see around us spectacles of confusion and misery which we cannot reconcile with any conception of humanity or justice. . . . We believe that if Great Britain is to remain great and famous in the world, we cannot allow the present social and industrial disorders, with their profound physical and moral reactions, to continue unchecked. We propose, therefore, a great policy of social organization. It will demand sacrifices from all classes. With it we shall be able definitely to control some of the most wasteful processes in our social life; without it, our country will remain exposed to vital dangers against which fleets and armies are of no avail."

Such are some of the things which are being done today to abolish poverty in English cities. Bad as the present situation is, the prospect of the future, from the standpoint of such activities as these, is full of hope. Poverty is today rightly recognized in England as a social disease to be fought by social remedies—and this means that the day is coming when povery, like tuberculosis, will be conquered.

In his last volume of poems, Mr. Stephen Phillips has some striking lines entitled "A Nightmare of London," which run as follows:

I dreamed a dream, perhaps a prophecy!
That London over England spread herself;
Swallowed the green field and the waving plain,
Till all this island grew one hideous town.
And as I gazed in terror rooted, so
The City seemed to take a dreadful life,
To be a monster that desired and felt;
And still did she perceptibly advance,
Blacken and grasp and seize and wither up.
Northward she spread, and did assimilate
Her sister cities of the loom and wheel
That welcomed her with whirring ecstasies;
She made the sky a pall, and as she moved,
Blighted the breathing forests and the woods,
And where the flower grew, now her pavement lay.
And all the air grew dark, and there was heard,
In place of rippling wave and whispering wind,
Only the hoot of grinding car, the shriek
And fiery belch of engines to the cloud.
A human army from before her fled;
But swollen, spiderish, without shape or sleep,
She stole, till now opposed her but the sea;
Ocean preserved his sanctity of foam.

Today this vision is "a nightmare" indeed! Is it wholly irrational to anticipate that the time will come when it will be regarded as a not unhappy dream!

Church Efficiency

CONDUCTED BY EMERSON P. HARRIS.

A Department devoted to making our churches more useful. Brief questions, suggestions and responses are solicited. Address all communications to Mr. Emerson P. Harris, 16 Rockledge Road, Montclair, N. J.

WHERE DO MEN LIVE?

A number of letters have reached us querying how men can be weaned away from Sunday papers, Sunday loafing, golf or the automobile and induced to attend church.

In the same mail with one of these letters comes the announcement from one of the inquirers of a series of addresses, the subjects of which are as follows: "What the Modern Man Can Believe About God." "What the Modern Man Can Believe About the Bible," "What the Modern Man Can Believe About Jesus," "What the Modern Man Can Believe About Immortality," and a series of seven sermons had for their subjects, "God," "The Bible," "Jesus," "Hell," "Religion," "Prayer," "Immortality."

Now the question is do men lie awake nights thinking about these things? If a man's interest has been awakened in such subjects enough so that he is especially interested he will not need to be allured to church, he will come anyway. It is a fair question whether the average man's most pressing and fundamental questions should not be gotten at from the near end. Is the minister at all justified in pre-supposing that these subjects have real publicity pull in them? We are not inquiring whether they are profitable, nor even whether they are necessary to fullness of life, but must we not address a man where he lives and not at some location where we may think he ought to be? Our letter may not be forwarded to the correct address.

There is with men a discontent, conscious or unconscious, a lack of satisfaction which it is the business of the church to fan into activity, but can it be done in this worldly world by the use of religious phrases? That the average mortal needs a larger life, more life, is true but how to make this need conscious and sufficiently active to demand satisfaction is the question. The kind of phraseology which ministers use is conspicuous by its absence around clubs and among business acquaintances where even the utmost intimacy prevails. The fact is, ministers do not speak the language of the people they would reach, nor is it easy to see how they can translate their aims into paragraphs that will pull.

On the other hand, ministers know to their sorrow that the phraseology they do use attracts at least some people who merely want their emotions played with, they want to be stirred, but when they are stirred nothing happens except reactionary depression.

If the church could but meet men where they live and begin their service for men where the need begins the question would be solved.

How can the business man, especially the prosperous one, be made to realize his poverty and pointed to the source of enrichment. This is the question and we do not get far toward its answer.

ADVERTISING AT DAYTON, OHIO.

The *Dayton Journal* of January 19th contained an advertisement which is significant. It occupied the top two-thirds of a seven column page, and was devoted to advertising the Unitarian Sunday school. At the top of the advertisement were the words in large letters, "The Unitarian Church," under which were lines extending well across the page as follows: "The future of our democracy is based upon the quality of our education," "The religious future of our democracy is based upon the quality of our religious education," "The child has its claims! You give it the best food; you safeguard its health; do you give it the best religious education?" Then a larger line extending entirely across the page as follows: "The Unitarian Church offers you the highest type of religious education." Following which were these words, "The Unitarian Church is nothing new, but runs back into the glorious past of man's history, and has been dignified by the allegiance of prophets, sages and

martyrs of immortal fame." Then there were seven portraits across the page, Eliot, Emerson, Lowell, Lincoln, Edward Everett Hale, Longfellow, Thomas Jefferson, under each of which was a quotation from each of these celebrities. The balance of the advertisement was occupied by "The Principles" set in two columns, "The Program" in three columns and the Dayton Unitarian Church in two columns. Under principles were paragraphs with the following sub-headings, "The Child has the right to be given an Education," "The Child has the right to a Religious Education," "The Child has the right to a Religious Education in harmony with the best secular thought of the day." Under "The Program" were the following sub-headings, "Your child should be taught these things, and by competent teachers," "Morals and Conduct," "The Bible," "God in Nature," "Other Religions," "Church History," "Modern Religious Literature," "Social Reform," and under "The Dayton Unitarian Church" was given interesting and useful local information. The advertisement was exceedingly striking and splendidly arranged.

Great stress is being laid in Dayton upon the Sunday school and it has doubled in the last few months.

The Dayton church not only advertises, using of course, usually, much smaller space, but many of Dr. Marshall's sermons are reported or abstracts given, all fearlessly dealing with current and fundamental problems.

An interesting thing which is novel to us is the sending of a postal card to each pupil in the Sunday school each week with one or more questions and suggestions for the following Sunday. Postal cards are also used to announce special church services, etc.

Following Dr. Marshall's large advertisement, on February 7th like a result came a six column wide, six inch deep advertisement inserted by "The Simultaneous Evangelistic Campaign." In big letters across the top were the words, "Are you headed for God's scrap pile?" under which was, "The law of efficiency is universe-wide and inexorable." Boxed in the center of this advertisement was the following: "THE LAW OF EFFICIENCY, In the Old Testament: The face of the Lord is against them that do evil.—Ps. 34:16. The soul that sinneth, it shall die.—Ezek. 18:4. THE LAW OF EFFICIENCY, In the New Testament: These shall go away into everlasting punishment (Jesus).—John 5:29. It is a fearful thing to fall into the hands of the Living God.—Heb. 10:31." The two closing paragraphs follow: "THE LAW OF MORAL AND SPIRITUAL EFFICIENCY IS INEXORABLE. This world is God's factory for making efficient spiritual beings! God's 'raw stuff' is different from a manufacturer's material, for it can refuse to be used! It can reject God's shaping hand and become a thing God has no use for—nay, worse, a vicious, hurtful force that God must cast out of His Kingdom." "Unpleasant to think of? Yes, but so are Tuberculosis, Insanity, Venereal Diseases. Horrible to contemplate? Certainly! But not so horrible as a moral universe in which selfishness and rebellion meet no penalty and no restraint. It is no fault of God. He has made complete provision at infinite sacrifice; is doing all he can. Do not blame God if you land on the 'scrap pile.'" "BEGINS FEBRUARY 15 AND ENDS MARCH 8, IN TEN GROUPS OF CHRISTIAN CHURCHES." In these shilly-shally days of liberal orthodoxy it must be stimulating to Dr. Marshall to be up against the real thing so frankly expressed.

MAILING CARDS.

Rev. Arthur L. Weatherly, of Lincoln, Nebr., sends us samples of mailing cards with which he announces his services. The card is nine by four inches in size. At the top is the location of the church, name of minister and three or four brief quotations, then five inches of the card is occupied by a paragraph in large type on religion and an inch at the bottom of the card gives sermon subjects for the month and other brief announcements.

Another card of the same size is devoted almost wholly to information about the Dayton church.

A four page subscription card is also used, the first page being the title, second and third information about All Souls Church and the fourth a subscription blank.

Mr. Weatherly also has a weekly department in a local paper in which he publishes a sermonet, which, judging from the one we have seen, is exceedingly forceful.

WESTERN CONFERENCE NEWS.

THE FOURTH MEETING HOUSE, QUINCY, ILLINOIS.

The fourth building of the Second Congregational Unitarian Church at Quincy was dedicated on Thursday evening, February 5th. At the same time Rev. Lyman M. Greenman was installed as the seventeenth minister of the church. Mr. W. A. Richardson, one of the trustees, in a brief address set forth the ideals and purposes of the church and in behalf of the congregation formally installed Mr. Greenman as the minister. In response Mr. Greenman set forth his personal purpose as their minister and called the church with its blessed memories of the past and its achievements to the vision of a greater service in helping to bring in the kingdom of God, with this vision

"Doubt would be disloyalty
To falter would be sin."

The welcome to the religious work and fellowship of the community was given by Rev. James R. Smith of the First Congregational Church and Rabbi Lewis Kuppin of the Temple B'nai Shalom. Mr. Smith emphasized the influence of hymns by Unitarian writers in making cordial fellowship possible across denominational lines. Rabbi Kuppin emphasized the fellowship which comes from an ethical monotheism, expressing itself in a great impulse for social as well as individual regeneration. Mr. William H. Woodruff for the building committee delivered the keys of the church which were accepted by Mr. Otto A. Mohrenstecher, chairman of the board of trustees in behalf of the church. The formal service of dedication consisted of a responsive service by the minister and people. Prayer was offered by Rev. Walter F. Greenman of Milwaukee, brother of the new minister. Addresses were given by Rev. Charles F. Elliott of Keokuk, a former pastor of the church, who spoke with the deep feeling kindled by his seven years' pastorate with this congregation; by Rev. Walter F. Greenman of Milwaukee, who pointed out the need of combining the frequently separated elements of religion expressed on the one hand by the sense of absolute dependence upon God and on the other hand by the sense of personal responsibility which, when taken alone, practically leaves God out of the account; and by Rev. Ernest C. Smith of Chicago, secretary of the Western Unitarian Conference, who urged the congregation to find in the new building and in the new leadership a wider opportunity for service and that the achievements and hallowed memories of the past should be with them as a mighty inspiration for the present and the time to come. The hymn of dedication was written by Rev. F. L. Hosmer, who was minister of this church from 1872 to 1877. Solos were rendered by Mrs. Roman G. Arnold.

The church building is from the same plans as those at Kansas City and Urbana, with a few changes which make it more suitable to the needs of the Quincy congregation.

OHIO.

Rev. H. H. Burch has resigned at Youngstown to accept a call to Bloomington, Ill. The church is showing a fine courage in this hour of trial, is convinced of its large opportunity in this city of nearly 100,000 and is already seeking earnestly for a new leader with vision and consecration. This second change of ministers within a little more than a year, while in some ways to be regretted, has none the

less quickened the sense of responsibility on the part of the congregation and has helped to make its members feel that they, and not any single minister, constitute the church.

Our church at Dayton has, in its own way, followed the lead of the Toledo church, taking more than half a page in the *Dayton Journal* to advertise its work of religious education. This advertisement, in addition to its clear-cut statements, presents the faces of Ex-President Charles W. Eliot, Ralph Waldo Emerson, James Russell Lowell, Abraham Lincoln, Edward Everett Hale, Henry W. Longfellow and Thomas Jefferson with characteristic sentiments by each inscribed below the picture.

At Cincinnati, the congregation has made Dr. Thayer the minister for life with the present salary, at the same time voting to give him an assistant.

MICHIGAN.

The People's Church, Kalamazoo.

The annual meeting of the People's Church disclosed the best conditions of the present pastorate: Increased attendance at the regular preaching services, a better spirit, an improved financial showing, benevolences to the amount of nearly fifteen hundred dollars for the year, a Sunday school which even after Christmas maintains an increasing interest and attendance, a very active and growing Young People's organization, a Junior Unity, all of which are indicative of an "aliveness" which promises good things. The not distant future showing of the People's Church will depend largely upon her remarkable group of young people. The Women's Society, always an asset to be counted upon, has had a successful year, and the rewards of their successes have, for the most part, been turned over to the treasurer of the church.

At the annual meeting, Mr. and Mrs. Patterson were remembered with a substantial gift of "good will" in the shape of money. The presentation speech was given by Mrs. Potter, now eighty-seven years young.

For a number of years the church has maintained a Sunday evening sacred concert, and now it looks as though this would follow in the wake of manual training and the kindergarten which were started in this church, and be taken over by the city. This is very gratifying, and just as it should be.

At the last board meeting a committee was formed to look into our charities with a view of organizing and relating them in some constructive work. The minister was recently asked to give a review of the "Inside of the Cup" before the local Minister's Association of which he is not a member. With one exception he was the only one there who had read the book.

These are some of the hopeful things which give us courage to go after the things not so encouraging of which we have our full share, not the least of which is living up to a seating capacity of seven hundred with an average congregation of about a hundred and an actual membership of less than two hundred.

ILLINOIS.

Five new members have been added to our Alton church since the installation of Rev. C. W. Reese in the early part of November, making a total of twenty-four since he took charge of the church last September. Dr. Reese recently delivered the memorial address before the local lodge of Elks. Dr. Reese has also been made a member of a committee of seven to make a comprehensive study of the commission form of municipal government and has been selected by the Vigilant Improvement Association to lead its vice campaign. As a result of these two positions Dr. Reese is addressing many large gatherings outside the church. As a newcomer to Alton he sees things from a little different angle than old-time residents. He has also an experience in similar campaigns elsewhere and believes that conditions may and ought to be changed. In addition to the undertakings already mentioned, Mr. Reese has helped to organize a board of Associated Charities, being one of the incorporators and officers.

Bloomington, Ill.

Rev. H. H. Burch, formerly of Youngstown, Ohio, commenced his pastorate of the Unitarian church of Bloomington, Ill., February 15th. Mr. Burch preached two sermons at that church about the first of the year, and at the annual meeting, a couple of weeks after, was extended a call by unanimous vote of the congregation. Mr. Burch takes the pulpit occupied for twenty-one years by Rev. J. H. Mueller, now of Barneveld, N. Y.

The spirit of this church is excellent. Unlike most churches without a pastor, this membership has taken a renewed interest in affairs of the church, apparently realizing that without a pastor it was necessary to assume responsibility which heretofore had been permitted to rest upon the minister.

A Sunday School Workers' Club has been organized, which meets the first Sunday afternoon in each month. This club has a membership of about thirty-five, and an average attendance of more than twenty. Mrs. W. E. Reeves is the president.

Prof. H. N. Pearce, for about twenty years superintendent of the Sunday school, retired the latter part of December, W. A. Glimpse being chosen his successor on recommendation of Mr. Pearce, who took charge of the adult class of which Mr. Glimpse had been leader.

Several new classes have been organized in the Sunday school, and the school has adopted the graded system. While the classes are not large, it was thought wise to form a number of small ones, thus giving a basis upon which to build up the attendance.

At the annual meeting of the congregation, every department reported all bills paid and a surplus. The finance committee for this year has met with ready response from members and attendants, and there is every reason to feel that the church's finances for 1914 are assured. W. A. Glimpse was chosen president of the official board and President David Felmley, of the state normal school, succeeded him on the board of trustees.

Hinsdale.

The Twenty-fifth Anniversary of the dedica-

tion of the church building at Hinsdale was observed on Friday evening, January 30th. After a bountiful supper Mr. C. E. Raymond of the board of trustees acted as toastmaster. A welcome was given by the present minister, Rev. J. M. Darnell. Mr. N. H. Warren, a former resident of Hinsdale, gave a stirring account of the pioneer days in Hinsdale and the beginning of a liberal religious movement in which he had a leading part quite fifty years ago. Mrs. Annie Warren gave the story of the organization of the present church and the erection of the present building twenty-five years ago. Miss Alice Wilbur gave some reminiscences of the pastorate of Rev. William C. Gannett. Mr. W. H. Edwards gave humorous reminiscences of the Unity Club. Rev. Samuel A. Eliot, D. D., of Boston, president of the American Unitarian Association, who happened to be passing through Chicago, was present and gave an inspiring address full of encouragement for the future. Rev. Fred V. Hawley of Unity Church, Chicago, brought cordial greetings from the sister churches in the city, bearing witness to the loyalty of the Hinsdale church to the second word upon our Conference banner—"Fellowship." Mrs. C. C. Warren read letters and telegrams from former pastors, members and friends. Rev. Ernest C. Smith, secretary of the W. U. C., and former pastor of the church, gave the closing address, counselling the people to utilize all the warmth of feeling, sense of loyalty and hopefulness stirred by this time of beautiful memories in the service of the present and immediate future.

WISCONSIN.

The bulletins from Madison show forth a working church. In addition to the Sunday morning service there is mention of a class in religious study, led by Prof. H. L. Miller, which is reading and discussing Prof. William James' "Varieties of Religious Experience"; regular meetings of the young people on Sunday evening at 6:30, followed by services in the church two Sunday evenings in the month. In February one of these was a musical vesper service with an address by the pastor upon "Eugenics and Sex Education." The other consisted of an illustrated lecture on Roumania by Mr. Gellar, a native of that country, selections of Roumanian music being rendered by Mrs. Sandberg. The annual meeting was held on January 7th. The University Unitarian Club met on January 18th; Unity Boys Club meets on Friday evenings. The social features for February consisted of a supper on February 18th, given by the ladies of the church, followed by an entertaining program and supper and social on February 28th, given by the Boys Club to raise funds for the club treasury.

At Milwaukee the minister, Rev. W. F. Greenman, has drawn up a chart, showing the activities and distribution of functions in the church life after the model of efficiency charts prepared by business experts. This survey of the work of one church under the separate headings—"Missionary," "Religious Education," "Worship," "Social-Religious," "Welfare-Co-operation"—reveals an amazing variety of activity and functions working out into a multiplicity of details. It is interesting to note that far the longest column is that headed "Welfare-Co-operation." The minister is president of the Central Council of Social Agencies in the city, president of the Milwaukee Ministerial Association and a director of the Milwaukee Associated Charities, the University settlement and the Juvenile Protective Association. Through members of the parish the church is connected with twenty-six separate agencies of social helpfulness in the community. As president of the Central Council, Mr. Greenman has in the same way prepared social welfare charts, covering the official life of the city under the separate heads of "Health," "Dependency," "Education and Recreation," "Industrial Commission," "Juvenile Moral Protection."

MINNESOTA.

At our St. Cloud Church one of the most successful features of the church year has been a series of "Open Court meetings," held upon Sunday evenings. At these meetings twelve outside speakers have given addresses, covering such varied subjects as "Social Conscience," "Science of Being a Lawyer," "Eugenics," "The Glory and the Menace of Individualism." After each address there is an opportunity for questions and discussions. These meetings have proved very stimulating and helpful and have been entered into with zest by those present. The discussion has always been free and frank. Special music has been provided. The audiences have ranged from 75 to 200. Through these sessions the educational and inspirational function of the church has been greatly extended. These meetings have demonstrated that discussion breaks down much of our conservatism and is a friend to progress and liberal thought.

The annual meeting of the St. Paul church was held on January 31st, following a social gathering and supper. The terms of Mr. C. W. Ames and Miss Sommers having expired, Mr. E. B. Young and Mrs. H. E. Randall were elected to the board. Reports were given from the pastor, the Sunday school, the Woman's Alliance, the Junior Alliance, the Men's Club, the Hospitality Committee and the fund for the addition to the building. The Alliance had a successful fair early in December. In February the Men's Club discussed the new charter, the principal speaker being Mr. W. H. Oppenheimer.

The annual meeting of the First Church of Minneapolis was held last month. There were over one hundred in attendance. The reports of the various branches of the church work were given, the most remarkable being the report of the Post Office Mission by Mrs. Mary E. Partridge. The chairman of the board of trustees reported more money raised during this year than in any year of the society's history, save the years of building and rebuilding. He also reported that the average attendance had greatly increased. The treasurer reported a balance of four hundred dollars on hand. Some weeks before the annual meeting the minister gave notice of his desire, on account of ill health, to terminate his services

March 1st. The trustees gave the matter their earnest consideration and reported to the congregation that they considered it unwise to accept his resignation, even though he remain on the condition of fewer duties. By a unanimous vote the congregation refused to receive the resignation and the present relation is to continue.

IOWA.

The ordination of Dr. C. M. Perry as pastor of the church at Iowa City will be held on Monday, March 16th. Rev. R. S. Loring, a former minister, will give the sermon, other addresses will be taken by Rev. Henry Wilder Foote, Rev. E. D. Martin, Rev. John W. Cooper, and Rev. Ernest C. Smith.

At Perry, where services were resumed last fall after an interval of several years, an evening service is being maintained in addition to the usual morning service. At this service lectures on evolutionary science are given. On Wednesday afternoon Mrs. Pierce, the minister's wife, conducts a story hour for children with an attendance running as high as one hundred and fifty. On Wednesday evening a people's forum is held, devoted to a discussion of the modern problems of democracy. Various speakers address these meetings, the governor of the state recently being the speaker of the evening. Mr. Pierce is acting as local scoutmaster for the Boy Scouts of America, having about fifty boys in his charge. He also has nearly an equal number of somewhat younger boys. Mrs. Pierce also conducts a kindergarten in the basement of the church, the only one in the city.

NEBRASKA.

At All Souls Church in Lincoln, the Social Ethics Class has been hearing an unusually interesting series of talks on religions this winter, one on Mohammedanism by Mr. Selim S. George of Palestine, a graduate of the college at Beirut, two on the Brahmo-samaj of India, by Mr. Indu Prakas Banerji, lecturer on Bengali literature and topics in the University of Nebraska, and three by Mr. W. E. Hardy, who has travelled extensively in Egypt, on Egyptian religions.

Professor H. B. Alexander is conducting a "seminar" at the noon hour on Sundays of the Students' Liberal Religious Union, in problems of metaphysics and philosophy.

On Sunday, January 25th, All Souls' Church celebrated the 85th anniversary of the organization of the Brahmo-samaj in India. The service, which was entirely conducted by Mr. Banerji, consisted of hymns, prayer and an address. It was enjoyed by all present, and all entered heartily into the spirit of the occasion, and were able to rejoice with Mr. Banerji in the wonderful progress that liberal religion is making in his country. At the close of the meeting the company assembled on the steps of the church and was photographed. Mr. Banerji, who is a lay preacher of the Brahmo-samaj, is working for his master's degree in the state university, and purposes to return next year to teach in the schools of his own country.

SOUTHERN CONFERENCE NOTES.

New Orleans.

We get good words from New Orleans in many ways: Partly from Dr. Samuel A. Eliot, who took a big whiff of encouragement at the splendid things doing there, before embarking for the more puny and modest enterprises of raw, big Texas; partly from one of the Editor's parishioners who recently visited the New Orleans Alliance and came back redoubled in enthusiasm; and partly from Mr. Kent's breezy parish calendar which now and then wafts into our letter box. From the latter we learn these interesting things: That a live Boy Scout organization has been formed with Mr. Kent himself for Scout Master and Master Charles Behre as Assistant Scout Master; that the Laymen's League has arranged an immensely interesting and helpful set of meetings for the rest of the season—it is getting able and devoted churchmen to come and tell the reason for being a Presbyterian, a Catholic, a Christian Scientist, a Jew, an Agnostic; that the Round Table is reading together Dr. Dodson's book on Bergson; that Pleasant Hour meetings, Sunday afternoons, have been devoted to some picture-lectures on the Real Life of Jesus, which the children have been sure to enjoy, but the older people even more; and that the Social Service Fellowship is interesting itself vitally in the New Federation of Unsectarian Charities just organized in the city.

San Antonio, Texas.

The most interesting event that has happened in San Antonio this winter, from our point of view, was the visit of Dr. Samuel A. Eliot, President of the American Unitarian Association, early in February. A congregation of about a hundred and fifty greeted him at his Sunday service, a company of our trustees and other men took dinner with him Saturday night, and had a heart to heart talk with him about our hopes and dreams, as well as our perplexities, and altogether a vital impulse of new courage and zest was brought to us by his visit. Our congregations have been materially larger every Sunday since he came here and the interest in our work grows. Mr. Badger has been giving a series of morning sermons on "The Religion of Five Great Novels," which have been quite popular, comprising talks on Victor Hugo's "Les Miserables," Geo. Eliot's "Romola," Dickens' "Tale of Two Cities," Hawthorne's "Marble Faun," and Mrs. Ward's "Robert Elsmere." We are also having a series of four evening services which have started off with much promise, the topics being "What the Modern Man Can Believe About God—the Bible—Jesus

—and Immortality." A Browning Circle, recently organized, is attracting an interesting group of ladies, several of whom are not connected with our church. At a recent meeting of the Women's Alliance Mr. Peter Molyneaux gave an exceptionally interesting address on "The Symbolism of Maeterlinck's Bluebird," that play having been acted in the city the week before.

Houston, Texas.

At the invitation of a group of liberal people in Houston, both Universalists and Unitarians, Mr. Badger of San Antonio spent a part of a week in that city canvassing the situation, concluding with a public service on Sunday, January 4th, when a good company of people gathered and voted to request the American Unitarian Association to send a representative for six weeks or two months to organize a liberal church. The Association has acceded to this request and Rev. James C. Duncan of Massachusetts is now there, having begun a series of meetings most auspiciously on February 8th. Houston is a progressive and wide-awake city where liberal religion ought to prosper and the promise of success there seems good. A woman's organization has already been formed with a group of determined and loyal women enlisted.

Oklahoma City.

Our organization is moving. At least, there is a constant outgo and income. We have lost seven workers from our official board in six months, and many others; sending people into at least eight states. We believe their "last state is better than their first" with some, for they came to us inquirers and left as loyal Unitarians. Our gains outnumber our losses and our official board is intact and well organized.

We have started a "Paragraph Pulpit" which, unlike our Indianapolis church, costs us much less. Our cost is about fifteen dollars a month, which gives us six inches an issue. Last week we appropriated the Indianapolis paragraph without apologies. Inquirers from about the state indicate success. A leading professor in our state normal school has joined our church by mail.

The Tuesday afternoon lectures by the pastor, Rev. Clarence J. Harris, are becoming very popular. One hundred women gathered at a recent lecture. The average attendance is about seventy-five.

Our Sunday audiences are doubled in attendance and the collections more than doubled, since we entered the new hall. Patient, persistent, whole hearted effort will win here.

Not satisfied with those who are obliged to leave us, we are going to send one member away as a Unitarian minister; a young man of culture and character, who already preaches effectively. He is a professor of science and philosophy and a man of great promise. Such a man, entering our ministry, will show some practical fruit for our efforts here.

The pastor's sermons, being published Monday mornings, are attracting some favorable comment. However, there is a subtle movement going on here to undermine our work. Only recently Evangelical ministers felt called upon to consider seriously our work. The church, however, is so well established in the minds of our best thinking people that we feel nothing can be said against us which will not return for our good. Our outlook was never more promising than it is today.

Southern Conference at Dallas, April 2nd to 5th.

The annual meeting of the Southern Unitarian Conference will be held with the church in Dallas, Texas, beginning Thursday evening, April 2nd, with a sermon by Rev. Maxwell Savage of Louisville, Ky., and extending through to Sunday, the 5th. Friday evening Rev. George Dodson, Ph. D., of St. Louis, will give an address. The Women's Alliance will hold its annual meeting Friday afternoon, when Mrs. Anna Bancroft of Boston, President of the National Alliance, will give an address. The fuller details of the program will be sent later to the churches and published in our April number.

It is to be urged that every church in the conference take pains to be represented at this meeting by at least its minister and one delegate. Distances are long, traveling expenses must be rather large in many cases, and many of our ministers' salaries are too small to make the cost of this meeting a legitimate tax on their own resources. But it is worth while to the churches to have their ministers and delegates there, and this expense should properly be a part of the regular church budget for the year.

FROM THE MEADVILLE THEOLOGICAL SCHOOL.

It is hoped that all readers of this publication read *The Survey*. If they do as they should they will have read our Mr. Holmes' complaint of the Unitarians in his account in *The Survey* of the Conference at Buffalo, and the rejoinders just printed in that paper, and his last word in response to these. The first thing which struck the present writer as surprising was that Mr. Holmes should speak in his first article as if the questions concerning the training of ministers and the organization and perpetuity of churches in relation to the leadership of the ministry were of trifling importance. If it is important to keep the church alive as an institution, a most vital question for those devoted to the church would seem to be what sort of persons should act as its representatives in the community. If a man stays in the ministry it is to be assumed that he believes in keeping the church alive; precisely as if a man stays in the practice of law it must be inferred that he is not an anarchist but believes in the registered judgments of community life and in securing obedience to them. If, therefore, it is deemed best to keep the church alive as an institution with a future, the preparation of its ministers is a vital problem. And the more firmly the individual group of a particular religious com-

munion, like the Unitarian body, believe that their faith and doctrine have a future in that they are intelligent and progressive, in that degree the training of their ministers must be a matter of intense concern. There is no subject, to my mind, more important for a Conference of Unitarians to consider than the one they have too long neglected; namely, the fitting of its leaders in the pulpit. If any organization is to grow with the times it must have its special workers, soundly and broadly trained. The establishment of schools for social workers, the movement to modernize law schools, the radical changes in medical education, the increased devotion to departments of pedagogy in colleges and universities, all attest an overwhelming conviction in the modern mind that spiritual and efficient leadership should be secured in every field of human effort. Even "Motherhood" schools and "Schools of Dietics" and other forms of preparatory training for the house-mother's task, indicate that we have all begun to think that it is necessary to learn how to do things before we attempt them. If, then, the church is to live in anything like its present form it must have ministers or leaders. If it has them they must be specially trained in some fashion or be ranked below all other professional workers. If they can be trained without special reference to their coming task they are unlike all other professional leaders. If they, like lawyers, doctors, mechanical engineers, social workers, nurses and the rest, need a specialized training of some sort, what shall it be? Surely this is no slight question. The only one which ranks with it in importance in the *family conference* of a church body is, how shall our collective church interest be officered and administered? "Unitarian advance," all religious advance, like economic advance, and educational advance and all other specialized forms of progress, wait on clear leadership; inspiring guidance; wise business management; the prophetic call and the heroic consecration of its leaders. For years it has seemed to some of us that the "Schools of the Prophets" must magnify their office if they are to furnish the church life its proper aid. No question, however detailed or troublesome, which concerns the supply of ministers (now so palpably inadequate); or their training for efficiency (now so markedly needed); or their support in their work (now so obviously meager); is a negligible one. *Unless,* on the whole, we are willing to bid good-bye to the old church as an obsolete institution. Surely no one who is giving his life to the ministry can assent to that proposition.

The difficulties surrounding and inhering in ministerial training are enormous. They will form the topic for a later word if such may be welcomed from this school. Let us not add to those difficulties any failure to appreciate their vital relationship to the life and work of one of the basic institutions of society; the church, which, next to the family, humanity has depended upon to "socialize the individual."

ANNA GARLIN SPENCER.

Professor of Sociology and Ethics, Meadville Theological School.

NEW YORK LEAGUE.

The subject of the day, at the meeting of the New York League (Feb. 6, 1914) of Unitarian Women, was "Our City's Young People."

Rev. Franklin Matthews told of the "Boy Scout" movement. Miss Elizabeth Burchenal told of the "Girls' Branch of the Public School Athletic League" and Mrs. Farnsworth described the origin and growth of "The Camp-Fire Girls."

A collection of $28.50 was taken for the Dayton, Ohio, Alliance to be used in furnishing their new church.

THE PHILADELPHIA LEAGUE.

The regular monthly meeting of the Philadelphia League of Unitarian and Other Liberal Christian Women, was held at the First Church, on Thursday, February 5, 1914, at 11 a. m., the president, Mrs. Hayward, in the chair, and seventy members and guests being present.

Mrs. Charles R. Simons read a paper, on the "Origin and Development of the Christian Sunday." DEBORAH ANNE FROST.
Secretary.

A MODERN CREED.

I believe in God the Master most mighty, stirrer-up of heaven and earth. And in Jesus the carpenter of Nazareth, who was born of proletarian Mary, toiled at the work bench, descended into Labour's hell, suffered under Roman tyranny at the hands of Pontius Pilate, was crucified, dead and buried. The power, not ourselves, which makes for freedom, he rose again from the dead to be lord of the democratic advance, sworn foe of stagnancy, maker of folk upheavals. I believe in work, the self-respecting toiler, the holiness of beauty, free-born producers, the communion of comrades, the resurrection of workers, and the industrial commonwealth, the co-operative kingdom eternal.—BOUCK WHITE in *The Christian Commonwealth.*

THE HIGHEST SERVICE.

BY SARAH E. BURTON.

To breathe the thought of great and noble souls,
To see and feel ideals for us too high,
While yet we bask beneath their glowing sky
And long to reach those distant, shining goals,
With the frail purpose nature to us doles,—
Is gathering strength in lower realms to fly,
And nobly there still higher flights to try,
So long as each day's curtain Time unrolls.

Whoever guides thus to inspiring thought,
Enlarging the horizon of the mind,
Till e'en defeat mocks not creative will.
The surest impetus of all has brought
Imprisoned aspiration to unbind;
And blest are they this service do fulfill.

Pomona, N. C.

THE JANUARY REVIEWS.

YALE REVIEW for January. There is hardly a quarterly coming to the table of a busy yet intelligent reader of today that can give him such a range of substantial interest as the *Yale Review*, issued by the Yale Publishing Association of New Haven. The standard of its editor is obviously at once catholic and exacting. There is certainly almost nothing in the January number that permits easy skipping. Its contents are: "The Background of the American Novel," by Robert Herrick; 'The Law and the Judges," by Prof. Arthur L. Corbin of the Yale Law School; "Burton's Anatomy of Melancholy," by Sir William Osler; "Peace and War in 1913," by Frederick Lynch; "Noyes and Masefield," by Henry Seidel Canby; "The Significance of Bergson," by Prof. William Ernest Hocking of Yale University; "Boccacci, An Apology," by H. D. Sedgwick; "Through the Scuttle with the Tinman," by Charles S. Brooks; "Rulers of the Mesozoic," by Richard Swann Lull; and "The Next Session of Parliament," by W. M. J. Williams. There is also a good department of book reviews. Two very striking and significant poems are also included in this issue, both with challenge in them: "The Dying Pantheist to the Priest," by Prof. Beers, and "God and the Farmer," by Frederick E. Pierce.

THE HIBBERT JOURNAL for January contains: "Eugenics and Politics," by F. C. S. Schiller; "Self-Sacrificing," by Prof. J. B. Baillie; "The Universities and the Training of the Social Worker," by Elizabeth Macadam; four peculiarly significant articles which play back and forth to one another in most suggestive reactions and contrast, viz: "The Advantages and Disadvantages of Authority in Religion," by Miss M. D. Petrie; "The Value of Confessions of Faith," by Prof. W. A. Curtis; "Ought There to Be a Broad Church Disruption?" by Rev. Hubert Handley; and "Changing Religion," by J. Arthur Hill. "The Scottish Church Question," by Sheriff R. L. Orr, and "The Failure of the Church of England," by Rev. A. W. F. Blunt, also make interesting reading in connection with the others named: "Bergson's Philosophy and the Idea of God," by Henry C. Conance, and "Syndicalism in France and Its Relation to the Philosophy of Bergson," by Rev. T. Rhondda Williams; "Certainty in Mathematics and in Theology," by Charles W. Cobb, and "The Johannine Apocalypse," by Rev. J. E. Symes, complete a table of contents which has about the fattest promise, all in all, that has recently appeared for any single issue.

THE HARVARD THEOLOGICAL REVIEW has a much more restricted field than either of the reviews just noted and one must frankly say that the table of contents for January is not any where near so dramatic as that of either of its contemporaries. Still it is not without invitation. Prof. William R. Arnold of the Andover Theological School writes of "Theology and Tradition," and one interesting thing about this paper is that it is the opening address of the academic year for both the Andover School and the Harvard Divinity School, which shared a common session for its hearing. Prof. Douglas Clyde Macintosh of Yale University discusses "What is the Christian Religion?" which is in substance a rejoinder to an article on "Christless Christianity," by Prof. Warfield of Princeton, published in the October number. "The Religion of Some Contemporary Poets" is a most significant article by Warren S. Archfield; "The Fitness of the Environment" is discussed by Prof. James Y. Simpson of New College, Edinburgh. "The Modern Man's Religion," by John Edwards LeBosquet, brings all the more challenge because of its completing sub-title, "A Social Question"; and an expectionally full department of book reviews, including discussions of Royce's "Problem of Christianity," "Foundations by Seven Oxford Men," Gordon's "Revelation and the Ideal," and Petre's "Autobiography and Life of George Tyrrell," with W. E. Hocking, Frederick Palmer, W. W. Fenn and William Sullivan among the reviewers. Altogether, though this table of contents may not be exactly dramatic, it is definitely inviting.

THE UNPOPULAR REVIEW is beautiful to look upon, at any rate; unique and tasteful in form and most excellently printed. It comes from the house of Henry Holt and Co., but no editor's name appears in the magazine and all of its articles are unsigned. They are all, or nearly all, worth reading, however, and every title is a clever challenge. For instance: "The New Irrepressible Conflict," "The Majority Juggernaut," "The Democrat Reflects," "The New Morality," "Prof. Bergson and Psychical Research," "Two Neglected Virtues," "The Unfermented Cabinet," "A Needed Unpopular Reform," "Our Tobacco: Its Cost," "Our Alcohol: Its Use," "The Microphobiac: The Standing Incentive to War," "The Machinery for Peace."

NEW BOOKS.

SOCIAL IDEALS OF A FREE CHURCH. Edited by Elmer Severance Forbes. American Unitarian Association. 139 pp. $1.00 net.

This volume is made up of a series of addresses delivered at a conference held in Boston recently under the auspices of the Department of Social and Public Service of the Association and is rather more useful than such collections of conference addresses generally are, because it is actually an exhibit of the spirit working in our body toward its new destiny of religious fulfillment, and because therefore the series is vitally unitary. Not that all the chapters have the same value, or always correlate, but the discords are not vital, and the spirit is all generous, optimistic, virile and essentially, if not always, commandingly prophetic. We are impressed with the significance which this volume has, when rightly comprehended, in the life of our Association and of our denomination. The series begins most fittingly with Dr. Francis G. Peabody's

address on "The Expansion of Religion." "The Social Function of the Church" is uncompromisingly set forth by Mrs. Anna Garlin Spencer; "Practical Suggestions for Service" come from Frederic Almy, a layman in the church, but an expert in social ministry; "The Church and the Social Unrest," by Dr. Crothers is of course vital; "Social Service Agencies" by Secretary Forbes himself is practical and suggestive; "The Social Service Committee in Action" has two exponents, rather interestingly contrasting and yet ultimately coordinating—Mrs. Annie M. Chesley of the First Parish Church in Cambridge, and Rev. Edgar S. Wiers of Montclair; "The Moralizing of Business," by James O. Fagan, may not go as far as some would like, but as far as it goes it is very suggestive; "A Social Program," by Dr. Charles F. Dole, is just what Dr. Dole must make it—full of tingling inspiration; "What Some Churches are Doing" is typified by the instances of Arlington Street Church in Boston and Unity Church in Rochester, N. Y., Rev. P. R. Frothingham and Rev. Edwin A. Rumball being the writers. They are different. The churches and their communities are of course different and their ministers are different, too; but the composite picture is perhaps fitly representative of what is being done in many of our churches in practical efficiency and spiritual fidelity.

FREEDOM AND THE CHURCHES: The Contribution of American Churches to Religious and Civil Liberty. Edited by Charles W. Wendte, D. D. American Unitarian Association. 114 pp. $1.00 net.

This volume, like that just received, is a compilation of addresses delivered at a conference as part of a day's program, namely: The Liberal Religious Congress, held in Rochester in 1913. But it is not nearly as useful a volume, and its permanent value is slight. This is inevitable in the nature of the case. The speakers were all notable men, perhaps, and the subjects assigned to them most inviting. But a program of this sort crowded into a single session must at best afford only scant opportunity for adequate treatment and must demand a popular manner of treatment, increasing its ephemeral character. The contributions of the different churches to religious and civic liberty were thus assigned: For the Baptists, Prof. Walter Rauschenbusch; for the Congregationalists, Prof. Williston Walker; for the Friends, Dr. O. Edward Janney; for the Jews, Rev. H. G. Enelow; for the Methodists, Lewis M. Lounsbury; for the Presbyterians, Paul M. Strayer; for the Reformed Church, Rev. W. E. Griffis, D. D.; for the Unitarians, L. Walter Mason, D. D.; for the Universalists, Rev. I. M. Atwood, D. D., and for the Religious Radicals, Edwin D. Mead. Dr. Walker's contribution is by far the most valuable, though Prof. Rauschenbusch's treatment of the Baptist contribution is most excellently done, and Mr. Mead's address on the Radical's part in liberty is of unique significance. It is unnecessary to say that the Unitarian part in this enterprise is most gracefully and adequately rendered by Dr. Mason.

THE ETERNAL PRESENCE: Sermons and Addresses by William Henry Fish, Jr. Edited by Helen C. Fish, his wife. American Unitarian Association. 202 pp.

The publishing of this volume is a most gracious tribute to a most loveable and consecrated man. "To those who know a man fully, any utterance of his may express his whole nature," says Dr. Francis A. Christie in a fine introduction, "In Memoriam." "To those who knew the author, these discourses will revive not merely his thought but their own sense of a delightful and harmonious personality which drew from them a great love and a great reverence," and these words will be re-echoed by a good company of Mr. Fish's friends as they turn these pages. The titles of the chapters indicate somewhat the spirit of the man as well as the contents of the book. "Spiritual Vision; Our Father; Living in God; Divine Visitations; Preaching Christ; The Comforter; Uses of Evil; Ideals; The Life Eternal, and Unitarianism and Philanthrophy," the last title comprising two valuable lectures on the Adin Ballou Foundation at the Meadville Theological School. Mr. Fish's mind was wide-ranging and logical, well-trained and not lacking in originality. He was at once a radical and a conservative, a mystic and a rationalistic. His style of writing is always luminous, simple and direct, yet thoughtful and full of grace. Mrs. Fish has evidently made her selection of sermons to be included with rare intuition and discrimination.

THE MESSAGE OF DAVID SWING TO HIS GENERATION: Addresses and Papers, with an Introductory Memorial Address by Newell Dwight Hillis. Fleming H. Revell Co. 300 pp. $1.20 net.

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We believe in the growing nobility of man:

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